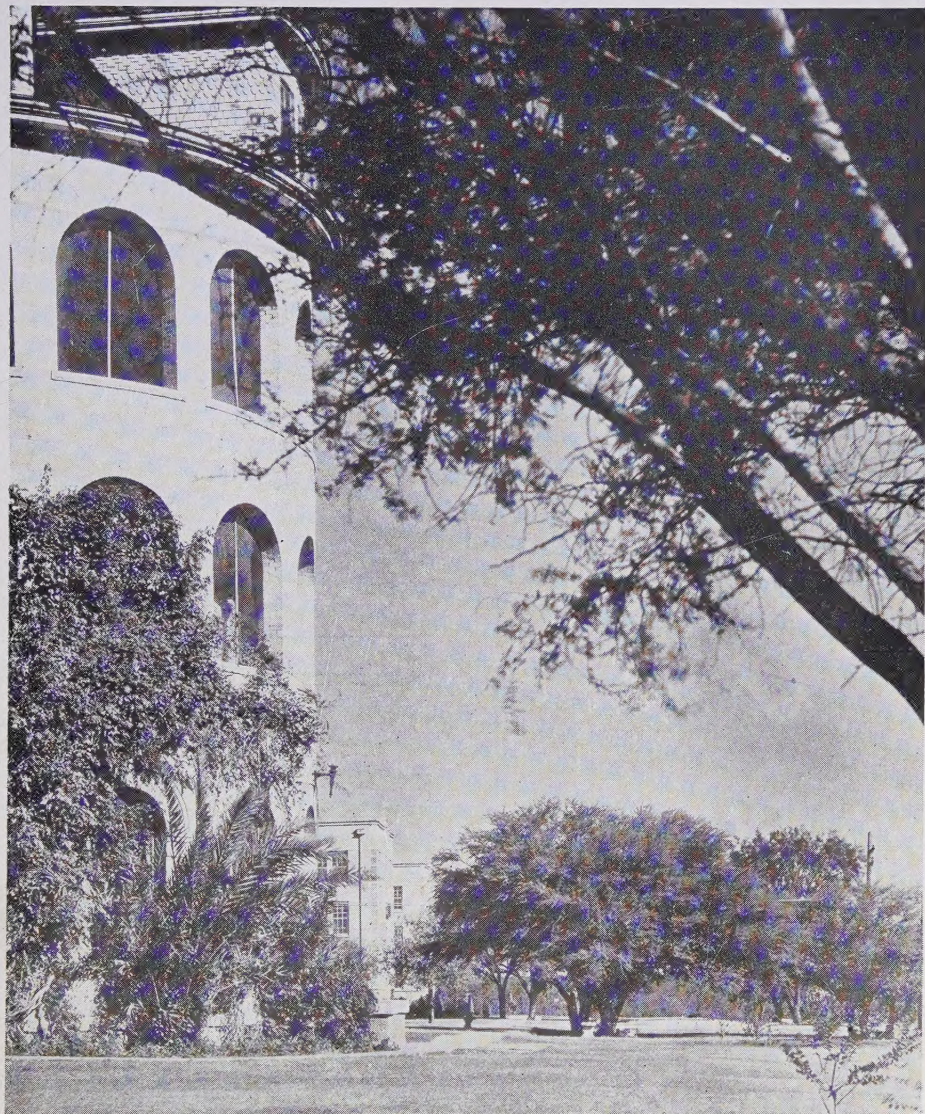


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Christian Education Magazine



CAMPUS SCENE, WESTMOORLAND COLLEGE

JANUARY, 1933

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Christian Education Magazine

BOYD M. McKEOWN, Editor

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JANUARY, 1933

Number 1

Our Colleges and Living Problems

THE TOWN AND GOWN distinction is largely obsolete, and with it has gone the conception of one's college years as apart from so-called active life. College students are becoming more discerning, are feeling a greater degree of social concern, and as a result they are participating in an increasing degree in the social and national affairs about them. In Italy, Brazil, China, and other countries the activities of students in governmental affairs has been more pronounced than in America, and, since their sympathies have usually been with the radical groups, they have, at times, constituted a serious problem for the authorities. In America we may be thankful that no such violent trend has developed upon our campuses, yet student actions elsewhere may well serve to call to our attention not so much the danger of similar uprisings as the obligation that rests upon us in our colleges and particularly in our Christian colleges to give proper guidance and encouragement to student interest in vital problems. College students are entitled to every assistance in discovering the meaning of Christ's teachings and in pointing the way to their application to problems of race, industry, business, international relations, home and family, and last but not least, prohibition. In giving this guidance it should be the special function of the Christian college not to foment revolutionary tendencies but to promote a reasonable and desirable evolution in the whole of modern life. Like the bulk of her work in former years, this is but another pioneering task which falls upon the shoulders of the Christian college. It is the grave but interesting task of helping students to make a thoroughly Christian interpretation of their present and future responsibilities.

The strategic and intimate position of colleges in their relation to race questions was vividly called to public attention by the vehement protest against the recent discriminatory ruling of the Department of Labor concerning foreign students who were working or planning to work for a part of their expenses through college. Activity of students in various good will movements over a period of years and the widespread student interest in the Disarmament Conference have also furnished evidence of the opportunities that lie before the colleges in the field of race and international relations.

In like manner many recent student investigations into business conditions and practices and into certain controversial industrial situations have served to point the way to a field of service which the college can render in

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these troubled areas of present-day life. Perhaps the great opportunity open to the Christian college in its relation to these problems is in the direction of substituting the service motive for the profit motive in the minds and purposes of its students.

Transcending all these problems, however, in point of immediate importance to the Christian college is the vexing and confused problem of prohibition. We may as well admit that we are now face to face with one of the most persistent, merciless, and insidious forces of evil that the devil has ever been able to invent. Dr. Joy Elmer Morgan, Editor of the *Journal of the National Education Association*, says in a recent article in the *International Student*: "The outlawry of liquor is the most gigantic social, economic, and moral advance ever deliberately undertaken by a great people. Twenty-five years would be a short time in which to achieve successful observance and enforcement. An early victory would be the worst thing that could happen to the dry movement. *A prolonged and difficult struggle establishes values.* . . . This fight will not be over in 1932 or 1936. The real struggle will come in the 1940's and the 1950's."

Our experience prior to the adoption of the Eighteenth Amendment proves the efficacy of the educational method as a means of solving the liquor problem. The tragedy is that our educational efforts were allowed to relax when the Amendment and its enforcement act came into effect. In the article from which quotation is made above, Dr. Morgan points out that Horace Mann was a lifelong advocate of prohibition and that in the light of his work at Antioch College it is no mere accident that Ohio had held a place of leadership in the prohibition cause. He also calls attention to the fact that both the father and the mother of Frances E. Willard were teachers. Persistent, scientific, Christian education more than any other agency will help us bring to a final desirable end this prolonged struggle. It is a case of our students shall know the truth and the truth shall set them free. It should then be the sacred responsibility of the Christian college for the next decade, or more, to teach unceasingly not only the physical evils of liquor but its attendant social evils as well. The college should go further than that and should instruct its students in the legitimate manner of dealing with the monster through the regularly established agencies of government. It should teach, most convincingly, as Oliver W. Stewart once said, that "you cannot nullify a bad vote with a good prayer."

Edmund Burke once said: "When bad men conspire good men must combine." The Christian college, through its training of the right kind of leaders, can make an inestimable contribution to the eventual and effective forming of a combination of good men that shall stand continually and emphatically for good laws rigidly enforced. The college, which is committed to the scientific method is almost the only place where clear, unprejudiced thinking and speaking may be done on this subject at the present time; and it, particularly the Christian college, is *free to speak*.

B. M. M.

Conditions and Trends in Our Church Colleges

W. M. ALEXANDER*

CONDITIONS

AS UNUSUAL as it may seem, something more than one-half of our Church colleges reporting on attendance this year show an increase in enrolment over that of last year. One may ask why this can be true when it is remembered that the paying capacity of students is much less than formerly, and when the receipts of the colleges in direct gifts, annual conference appropriations, and endowment earnings have been sharply reduced. Three suggestions are offered in explanation of this fact. *First*, many colleges made the most vigorous campaign for students in their history during last summer. *Second*, young people with less to do than formerly are expressing their ambitions in the direction of further study and preparation while the present conditions of unemployment are being forced upon them. *Third*, practically all of our colleges have materially reduced their expenses, some of them going so far as to enter into agreements with their faculty members that no salary obligations shall be legally held against them if the earnings of the institution do not justify salary payments. The first of these explanations indicates an alertness upon the part of our college executives that is to be commended. It means that they are fully alive to the opportunity and obligation of the Church in this field. The second points inevitably to an increase in the number of well-prepared young people now crowding the ranks of the unemployed. Along this way may lie an increasing social unrest, if not tragedy. The third indicates that certain expenses may be reduced without seriously impairing an institution's efficiency, but it just as clearly points to a situation that should not, and cannot, continue permanently, since college faculties, as willing to render sacrificial service as they may be, cannot keep up their standards of morale and efficiency when their economic insecurity is constantly staring them in the face.

Another factor in the situation is the changing attitude of supporting annual conferences toward their colleges. Under able leadership the conferences have projected and with commendable generosity have supported these institutions. But while this is true, quite frequently the conferences did not fully understand their exact relation to these institutions, nor their exact financial obligation in the matter of their support. It is but natural, therefore, that our college administrators should assume very largely the responsibility for directing the policies and financial programs of these institutions. The conferences, of course, responded as they could when they were asked for help. As long as the colleges seemed to prosper, the conferences usually gave them their indorsement but concerned themselves very little about their financial affairs. But with the coming of difficult days, when the colleges are being sorely pressed for funds to carry on their work, they are being forced to the necessity of throwing more of the responsibility of their maintenance back on the annual conferences. And so, in many instances, the conferences are being brought sharply to a consciousness of a responsibility which was theirs all along, but which during prosperous days they had passed over with little concern. With *less*

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money to give, they are showing an increasing interest in what may be done to help the colleges through their problems. The college mergers in recent years, the surveys being projected at the present time, and the Church-wide attempt to understand and do something about these problems in a constructive way are some of the evidences of this awakened interest. There does not seem to be an appreciable decrease in the conviction that our Church colleges have a distinct mission to fill in the field of higher education. Neither does there seem to be any sharp decline in the willingness of Methodist people to contribute to their institutions when they have to give to any worthy cause. But there is a growing determination to approach the solution of our college problems in a way that is sound and that gives assurance of greater permanence.

TRENDS

PROTESTANT Christianity is too democratic to develop a policy with anything like a highly centralized authority back of it. And nowhere is this more clearly seen than in the management of our Church colleges. That Methodist leaders all along have had what amounts to a passion for higher education is evidenced by the multitude of schools and colleges which they have established. The history of these is a most inspiring chapter in educational development. But no strong central policy has been developed or followed in this matter. Schools were freely established in response to state-wide, conference, regional, local, and even individual inclinations. Their number was legion, but the coming of new conditions has rendered many of them obsolete, while others have been crowded out by developing high schools, or lack of ability to meet requirements, or failure to secure patronage and support necessary to keep them open. At least two possible views may be held with reference to the closing of so many of these institutions. Their passing may be lamented as a tragedy, and in some instances there are elements of tragedy involved. On the other hand, their passing may be accepted as an inevitable phase of church college development. In the latter case they have fulfilled their mission and have done it acceptably, and now the last constructive service which they may render is to surrender the field to the new approach which the present time demands. It may be said, therefore, that there is a pronounced trend toward a policy of fewer, stronger, and more strategically located schools under Church support. Mergers in Missouri, Arkansas, and those now being proposed in other states are marked evidences of this trend.

It is apparent, also, that the Church is moving toward the policy of giving its main support to standard four-year and junior colleges. The field of primary education has been completely abandoned to the state. With the coming of fully accredited public high schools everywhere, and the improved means of transportation even in the remotest mountain areas, the Church has all but abandoned the field of secondary education to the State. The stronghold of the Church now in education is in the field of institutions of higher learning. It is a significant fact that of the 607 colleges and universities in the United States, 506 of them are church-related, while the state supports 102 and independent foundations 62 of the remainder. There is the well-grounded conviction, therefore, that the Church has a permanent place in this field and is justified in promoting an intelligent and vigorous program in taking care of this responsibility.

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Another marked trend is the rapid movement toward coeducation in our Southern states. Witness the number of state schools which in recent years have opened their doors to women on the same terms with men. New dormitories have been built for women, and special courses have been provided for their instruction. And, while this is going on, several of the woman's colleges have been enrolling men as day students. The wall of partition between separate education for the sexes seems to be rapidly breaking down. Just how far this may go no one can tell, but the trend is unmistakable.

Furthermore, there is a very clearly defined trend in our colleges toward giving courses in religion the same scholastic importance as courses taught in other fields. This has not always been the case. Departments of Religion as ably manned as other departments are being developed, and the courses offered seek to give all students instruction in the fundamentals of this area. This, of course, is but one of the many avenues open to the college for driving home Christian truth, and for inspiring wholesome Christian living.

Just now, also, our Church is taking up with renewed interest the promotion of state-wide conferences for Methodist students. These student leaders are brought together from institutions of the state as well as from our own colleges. Students' religious problems are discussed and every effort is put forth to identify their religious activities as closely as possible with the local churches serving in college situations. Judged by attendance, interest, and results already attained, this emphasis promises to be of the greatest value in helping college students with their religious lives and work.

Finally, it is gratifying to note the trend toward a closer integration of student life with the program of our local churches. College students should be and are a select group. The value of their leadership is far out of proportion to their numbers. It should be a source of satisfaction, therefore, to observe the progress which is being made under the General and Conference Boards of Christian Education toward the merging of student religious work with the program which is being projected in the local churches throughout the connection.

SUNDAY SCHOOL DAY

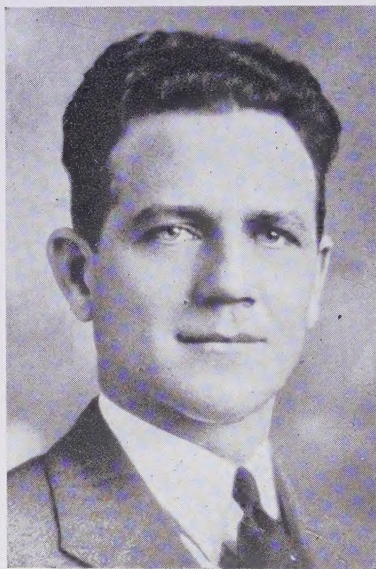
By way of helping to further the Unified Educational Program of Southern Methodism our colleges will be glad to co-operate as far as possible in preparations for Sunday School Day, which will be observed on or about the third Sunday in April. Colleges will find open to them various ways of helping in the promotion and observance of this important occasion, some of which ways are: Informing their student bodies as to the nature and importance of the day; mailing out with certain of their correspondence inclosures calling attention to Sunday School Day and urging its observance; and, most naturally of all, perhaps, furnishing speakers to local churches for assistance in their Sunday School Day programs.

Westmoorland College

CONTRIBUTED

It is the conviction of those who form the policies of Westmoorland College that every college, especially every church-related school, should emphasize at least three phases of education: First, sound scholarship should be stressed. There is no excuse for small Christian colleges maintaining inferior standards in this respect; second, the college should provide opportunity for students to develop initiative, poise, and self-reliance through the medium of constructive student activities; third, the entire program should be so correlated that the college is permeated with a Christian atmosphere which will enlarge the sympathies of students and inspire them with a passion for serving the communities in which they are to live. Westmoorland College is, accordingly, striving to maintain these ideals.

Westmoorland College was founded under the leadership of Dr. J. E. Harrison, a gentleman and scholar of "the old school," and started its career with such an atmosphere of sound scholarship, firm discipline, and Christian culture that it has stood from the beginning as a distinct type. At present it is in the front ranks of junior colleges of the Southwest. As a result of growth under aggressive leadership in the past,



W. W. JACKSON
PRESIDENT

Westmoorland is today a member of the American Association of Junior Colleges, the Southern Association of Women's Colleges, and the Association of Colleges and Secondary Schools of the Southern States. It has also long been a member of the Association of Texas Colleges.

Westmoorland is a junior college. Considerable interest has been shown in certain recent conclusions regarding

the work of junior college students in senior colleges. The facts revealed after an extensive study indicate that there are fewer failures in senior colleges on the part of junior college graduates than among those who begin their work in senior colleges. Close supervision and sympathetic direction of immature students who have completed high school is educationally sound. In Westmoorland the classes are small enough for each student to receive careful personal attention. This is of unquestionable value to students of junior college age. Through this personal contact with teachers, students' capacities and limitations are quickly discovered and helpful direction is given to their efforts in a manner impossible in large institutions.

Constant emphasis is placed on student-teacher relationships, through friendly contacts

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not only in classroom but also through personal conferences. There is growing recognition on the part of educators that one of the chief needs in American education is an increased emphasis on character-training. While Westmoorland College is not sectarian in its program, it does promote a program that is distinctly Christian. Not only are courses offered in Bible and Religious Education, but the entire program is organized so as to give wholesome, normal emphasis to Christian training.

Westmoorland College is situated twenty minutes' ride from downtown San Antonio, in Woodlawn Hills. The campus covers sixty acres, with ample space for any recreational activities students may choose, including archery, hiking, and horseback riding. Carefully planned social activities present Westmoorland students with unusual advantages. San Antonio, with its opera season, its parks, museums, famous shrines of historical romance, and all the other advantages of the big city, offers splendid opportunities for the student's development.

The college buildings are modern and well equipped. Mary Catherine Hall, the new dormitory, the gift of Mr. and Mrs. R. M. McFarlin, is a reinforced fireproof building, which is considered one of the most attractive and thoroughly complete dormitories in the South. The attraction of living in these beautiful quarters while attending school is not to be minimized.

Westmoorland College is keenly alive to the modern trend of education and provides strong departments of Home Economics, Business Administration, Public Speaking, Art, and Physical Education, in addition to the more academic

subjects which the regular high-school and junior college curriculum includes.

Westmoorland is justly proud of its School of Music, which is directed by Dean Carl Venth, internationally known artist and composer. He was born in Cologne, Germany, of musical parents. After study with such masters as George Japha, Hiller, and Wieniawski, his career became identified with success. At the Flemish Opera House, with the Symphony Orchestra of Utrecht, Holland, at the Opera Bouffe, and Offenbach's Opera Comique of Paris, later in the United States, with the Metropolitan Opera Company as concert master, through a long series of notable achievements, the name of Venth has become famous. A recent letter from the Chicago Musical College states that the presence of Carl Venth as Dean of the Music Department is assurance that the work is satisfactory to the most critical of agencies. The School of Music offers a four-year course leading to the Bachelor of Music degree. This work is in conformity with that outlined by the National Association of Schools of Music. Students may take work majoring in Piano, Voice, Violin, Organ, Public School Music, or Composition. Students may receive a teacher's certificate at the end of the sophomore year. There will also be a course for teachers of class violin, as used in the public schools, leading to a certificate.

The quality of work done in the School of Music may be well illustrated by the following incident: On November 26 three Westmoorland students entered the annual contest promoted by the Texas Federation of Music Teachers at the Texas Hotel, Fort Worth, Tex. Westmoorland took first place in Violin

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and Voice and second place in Piano over a large number of contestants throughout the state.

In recognition of its obligation to the several communities which make up its patronage-area, plans are beginning to materialize for projecting the purposes, facilities, and serv-

ices of Westmoorland into local neighborhoods and churches. Supervised by a joint faculty and student committee on Extension and Community Service the College proposes to provide, where a group requests and co-operates, the following: Music appreciation programs



MARY CATHERINE HALL, WESTMOORLAND COLLEGE

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and guidance in establishing community choruses, choirs, and orchestras; literature interpretation programs and helpful reading, research and home study groups; pocket libraries with a variety of books for children and adults to lend to small or rural schools or churches; hygiene and home nursing extension classes; community welfare programs; child clinics; and community parent education.

Twenty Christian education courses will be taught by the staff and faculty of the College during the year.

On becoming coeducational last September Westmoorland found itself enrolling among its students seven candidates for the ministry, in addition to its usual number of young women planning full-time service in the fields of missions, Christian education, and welfare work. Those persons are being given special instruction in diagnosing community needs, surveying opportune areas, planning and carrying into effect Christian undertakings. Each of these students is to be given a working acquaintance with, and a measure of skill in administering, the Church's evangelistic program of nurture, training, and work. Emphasis is given to the creative conservation of all personal qualities.

ART CLASS,

WESTMOORLAND COLLEGE

Beginning December 5, and continuing through December 9, 1932, Westmoorland fostered a Seminar for Ministers. Thirty pastors enrolled to study the elements involved in planning out a year's program. Bishop Hay and the Elders of the West Texas Conference co-operated. Professor Russell, of A. and M. College, gave leadership to discussions of social and economic

problems of rural areas. Bishop Hay's address was devoted to "The Church Meeting Its Challenge in Rural West Texas."

The morning hours each day were given to lectures, discussions, worship, and forums. Topics and problems considered were a study of community needs; seeing the community's resources; promoting its religious education; training its people in Christian giving, music, and worship; economic and social rehabilitation; race and international relationships; peace and war; prevention of delinquency; and year-round evangelism.

The Committee on Rural Churches appointed by Bishop Hay aided in the plans. Rev. E. H. Lovelace, Rev. H. M. Ratliff, and Rev. Horace M. King shared with President W. W. Jackson in leading discussion groups. Recreation, special topic forums, and laboratory work were scheduled for the afternoons. The evening hours were reserved for the platform programs, study, and fellowship. Over half a hundred communities should profit by this recently inaugurated project of Westmoorland in extending its aid to the neighborhoods and homes of the people of southwest Texas.

It is felt that Westmoorland, because of its strategic location, is destined to fill a growing need in the field of Christian education in the Southwest. The administration proposes to expand the program into that of a standard four-year college as soon as the necessary endowment can be raised. In the meantime the policy will be to strengthen Westmoorland as a junior college. It is generally recognized in educational circles that a strong junior college is much better than a weak senior college; hence, moving to the senior level will be postponed until sufficient resources

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are available for organizing a four-year college that will command the respect of the academic world.

Although Westmoorland has, throughout its history, been a school for girls, this year, as a temporary measure, boys were admitted as day students. The Board of Trustees, however, has recently converted Westmoorland permanently into a coeducational college. It is believed that this marks the beginning of a new and luminous chapter in Westmoorland's history and that it will enter upon a larger program of service than it has ever been able to undertake in the past. Its field of opportunity is perhaps unexcelled by that of any college in our Church; since, with the exception of a small Lutheran college, Westmoorland is the only Protestant co-educational college of junior rank in a vast area extending four hundred miles north and south and nine hundred miles east and west. It is

within this veritable empire that Westmoorland is seeking to fill the need for a sound, progressive Christian college.

Is Edison Among the Prophets?

A few years ago while Mr. Edison was at his laboratory at Fort Myers, Fla., Roger Babson called on him. When asked what new radical invention he visualized as coming during the next few years, Mr. Edison replied: "Babson, I do not pose as a preacher; but let me tell you that if there is a God he will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or force goes off on a tangent there is a smash. This applies to America as it has to every nation before it."—*The Watchman Examiner.*



ART CLASS, WESTMOORLAND COLLEGE

Historic Background and Emerging Problems of the Church-Related Colleges of the South*

HENRY H. SWEETS

THE story of the American college is thrilling and varied. While its method, spirit, and purpose have not always been understood or appreciated by many, it has nevertheless abundantly justified itself by its fruits.

In the early days in America the Church was the sole mother of school and college. These were erected and maintained *pro Christo et Ecclesia*. From these institutions came the able men who planned, created, and guided our efficient state systems of education and our great state universities and agricultural and mechanical colleges.

Believing in the separation of Church and State, appreciating the fact that a democracy for its safety and perpetuity must provide educated, sovereign citizens, the leaders in the churches in America were willing that many of their institutions born in poverty, nourished in self-denial, rendered great because of the great men who molded the lives of the students, should die that these public institutions might live. Some day a thrilling chapter of history will be written revealing the forward-looking thought and patriotic action of these men.

INDIVIDUAL EFFORTS

THE colleges were sustained by the interest and prayers and gifts of adherents of the churches. There



were few contributions from the churches as corporate bodies. The costs were inconsiderable when compared to the immense and ever increasing amounts demanded today. The self-denial of president and teachers often alone made the continuance of the work possible.

However, the Church continued to give information and inspiration to forward-looking men and women—thus creating groups who fostered the educational institutions.

There came a time when the Church seemed to lose interest in education. Its educational functions and ideals were obscured. Its schools and colleges were neglected, and had it not been for the sacrifice and heroism of presidents and teachers many of the older institutions of the Church must have perished. Some of the newer schools and colleges were left to provide for themselves and finally ceased to be.

CHURCH-WIDE EFFORTS AND INTERCHURCH CO-OPERATION

NOT until the last fifty years has the Church attempted to direct its work of education in an organized or corporate way. That it was able to accomplish so much without coordinating and unifying its forces must bring wonder and admiration to the careful student of education.

In 1883 the General Assembly of the Presbyterian Church in the United States of America estab-

*An address delivered at the Conference of Church Related Colleges of the South, held in Asheville, N. C., August 25, 1932. Dr. Sweets is Secretary of the General Board of Education, Presbyterian Church, U. S. A.

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lished its College Board. Thereby a new chapter was written in the history of the Church in education. This was followed by a similar action of the Methodist Episcopal Church which in 1888 authorized the erection of a Board of Education which was brought into being in 1892.

On February 18, 1911, seven Secretaries came together and formed the Council of Church Boards of Education. This organization did much to promote the interests of Christian Education through the interchange of ideas, the establishing of fundamental educational principles held in common by the Churches of Evangelical faith and co-operation on the field.

It was soon discovered that to execute the plans and extend the work the heads of the colleges should be brought into conference. A call was issued by the Council that resulted in the organization of the Association of American Colleges. The chief purpose in the minds of these leaders was to inform the Christian public of the place and function of the Christian College.

The Association, however, was organized on a much broader basis than was contemplated by many members of the Council, and . . . most of its time and energy have been given to surveys and to the technical aspects of education. Because of the intimate and interlocking management of the two organizations the Council has been led largely into similar fields of service.

Appreciating still the unmet need of enlisting the public in the college and its work, a Conference of Liberal Arts Colleges was called to be held in Chicago in March, 1930. A large group of college presidents came together and the Liberal Arts College Movement was formed. We are

here today under the auspices of this movement.

THE PRESENT SITUATION

THERE is no word needed from me to give you a glimpse of the situation as regards our church colleges today. This picture is vividly before the mind of each of you.

Many of the churches have secured their educational institutions on "the instalment plan." They have sought to carry a load too heavy either for the ability or the willingness of their constituencies. Scores of colleges have ceased to be; many have been merged. Others will doubtless have to be eliminated.

Some of these colleges have rendered large service in the past. The fact that they have been closed or merged with other institutions should not be regarded in every instance as a backward step. Some of them, from their beginnings, should have been regarded as temporary institutions—willing to lose their lives when other agencies could perform their service. Some have died from neglect and both Church and State will miss their contribution to the training of a future leadership of character and ability.

Unless the facts are carefully considered and are faced by the Church leaders with courage and faith and hope, mistakes of far-reaching significance may be made.

VITAL CONSIDERATIONS

THERE are some deep-seated principles, as well as the circumstances of the age in which we live, that should be carefully studied with unprejudiced minds. The whole purpose of education is not to make smart men and smart women, but to make good men and good women. What is so greatly needed in our

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civilization is the sanction of religion and the inner control and direction of life. The Christian religion alone fully meets this demand. The Christian Church in its colleges has the largest opportunity and the most effective method of providing for this great need.

Profound and startling changes will doubtless soon be made in our economic and social organizations. The graft and corruption in financial and political circles, the army of bootleggers, the mob of racketeers of all sorts, gangs of robbers and thieves who bribe public officials and intimidate the public are symptoms of maladjustment and of disease that eats at the very heart of our national life.

The college with Christian motive and method is needed as never before. Its chief concern must be to educate men and women who can think straight, to build integrated personalities into stout-hearted individual character, to guide by instruction and example into the good life and develop the purpose to bring it to all, and to exhibit and enforce a true social attitude and spirit that will alone show the way out of our moral, social, economic, and political chaos.

He thinks but superficially who says, "The State can provide education for all the youth." If all the church colleges were closed tomorrow, the State would be swamped with students. Moreover, its universities are more concerned with technical and professional education than with the cultural courses that give a broad and deep foundation for life and leadership in spiritual things.

This is no captious criticism. Our great universities are needed, they are here to stay, they will continue to develop, they are under the guid-

ance, for the most part, of Christian men with Christian ideals—but their purpose is not the same as the dominating purpose of the college.

He thinks without counting the cost who believes that the Church can continue to erect or maintain colleges without liberal financial support. The desire for Church institutions is not sufficient—treasure, which would have seemed fabulous to our fathers, must be poured into them. Better means of transportation is enabling the churches to consolidate colleges without loss which in the early days would have been deplorable.

The educational problem should be faced by the entire Church. Too long the solution has been left to overtaxed presidents and a few faithful members of the boards of control. The problem is too big and the issues too important for solution by each church alone. All the churches in the South should agree to form loose State organizations as units of a South-wide force, and with humility and faith and courage and hope we should face the task.

The problems, opportunities, and responsibilities are similar in all parts of the country. We should therefore recognize and utilize the Liberal Arts College Movement which is a concerted endeavor of the colleges of America to bring the whole nation to a realization of the place and function and need of the colleges.

THIS GROUP'S RESPONSIBILITY

WE who are here in the Conference have been chosen by our churches to lead in the work of Christian Education. We know the situation, we recognize the need, we believe in the potency of the Christian college which remains true to its mission and purpose.

The Church College and the Present Economic Situation *

BY ROBERT H. RUFF

LAST summer your program committee addressed a letter to the members of the Association, asking for suggestions which could be used in building the program for today's meeting. Most of you responded to this request, and almost with unanimity it was suggested that we discuss the needs of our educational institutions in the light of the present financial situation. Accordingly, we have embodied these suggestions in the program which will be presented to you at this time. And, further, the suggestions which you made provide a text for the presidential address.

It is needless to remind you that in the matter of college administration we face difficult and stubborn problems. The depression has handicapped every phase of American life. Mr. Richard Whitney, President of the New York Stock Exchange, says that it is more severe than any other economic crisis within the memory of man. Due to this general financial stringency, all business enterprises have suffered great losses, but probably no single enterprise has suffered more than have the privately owned educational institutions of the country. Their administrators have faced severe financial strain, yet no other group has met the situation more courageously and more wisely than have these men and women who administer the affairs of our colleges and universities.

Despite the fact that revenue from every source has been decreased, church college executives have maintained their institutions at a high level of efficiency. Poverty is no new experience for them, for

they have been schooled in the practice of economy. To meet the present situation, they have, in many instances, adopted heroic measures, but no word of despair or pessimism has been forthcoming.

To balance our budget—which is doubtless the most perplexing problem faced by all of us—we have had to effect many economies. The meeting today offers us the opportunity to share these experiences and to give to each other the methods and means which we have used in our own colleges.

We have found that we can materially reduce operating expenses without seriously reducing educational effectiveness. Educational frills which looked good in the days of prosperity can be eliminated without loss to the institution. By so doing we actually strengthen the work of the liberal arts college. In my opinion, the last economy which we should practice is to curtail expenditures for the upkeep of buildings and grounds and for the maintenance of the present faculty salary level.

Economy in operation and administration alone will not suffice, however. We must find new sources of income, for we know full well that the present sources are inadequate.

There is still another question which I am raising for discussion—namely, What policy should the Church pursue in the field of higher education? Shall we continue in our efforts to hold the entire front, or shall we shorten the line to a point where we are reasonably sure

* Excerpts from Presidential address delivered before the College Section, Educational Council, Methodist Episcopal Church, South, at Nashville, Tenn., December 15, 1932

of holding it? We must choose one of these alternatives, or allow the law of the survival of the fittest to operate. This latter procedure is not only costly, but it endangers the lives of those institutions which should normally be saved. I mean, of course, that it is folly to allow weak institutions to go further into debt, thus consuming the resources of the institutions, both in capital investment and endowment holdings.

Every reasonable sacrifice should be made to save an institution which has a fair chance to survive—and ought to survive—but on the other hand, we have no right to expect our faculties and constituencies to sacrifice needlessly when an institution cannot and ought not to survive. The present financial crisis alone is not responsible for the plight of many church-related colleges. It has simply hastened the day of reckoning for those institutions which have been pursuing a hand-to-mouth policy of administration. On the other hand, of course, it has revealed the strength of those institutions which have made provisions for the day of financial turmoil.

What should be the policy of the Church, for instance, in the matter of tying up weaker institutions with stronger ones? Even though the latter assume no financial obligations, is there a possibility of endangering the stability of the stronger? Any indebtedness or loss of educational funds in any annual conference, after all, is a charge against the educational assets of the conference or conferences involved. Someone must suffer the loss, and the indebtedness must be paid. The surviving institution or institutions accordingly suffer. Is not the responsibility upon us as experienced college administrators to point out the dangers in the policy which the

Church is at present pursuing? Although we, as an Association, have no legal power to effect a policy designed to save such institutions as are worthy of being saved, yet there is certainly a definite responsibility resting upon us to point out to the annual conferences what we have found from our experience to be the wisest and sanest course to pursue in our Church, if the program of higher education is to be stabilized and made secure.

We have had sufficient experience to know that to survive a college must meet certain standards in endowment holdings, faculty and staff, buildings and equipment, and have an adequate constituency which will justify its existence. When an institution does not satisfy these requirements, is it wise to prolong its existence, going deeper and deeper in debt and thus endangering perhaps the life of another institution which does meet the requirements of the educational standardizing agencies and which has an opportunity to make a worth-while contribution to the cause of education?

To close a church college is always a cruel procedure. The devoted friends and supporters who have carried heavy burdens have a love and a pride in the institution which is most commendable; and yet, just as in the case of a member of our family, there comes a time when the surgeon's knife must be used.

We, as an Association, have no authority to say to an annual conference what it shall do; but, on the other hand, it seems to me that we have a very definite responsibility resting upon us to bring to the attention of our Methodist people the true facts of our present educational situation and to point out a way that will at least save

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those institutions which should and must live. This can be done by working out a statesman-like policy, which will include a program of consolidation and concentration. In some instances a four-year college may be saved by taking the junior college standing. Others may find that a program of coeducation will offer a satisfactory solution. If we place Christian education above denominational education, there must inevitably come a time when we will join forces with other churches in the control and administration of Christian colleges, and perhaps the time for so doing is nearer at hand than we at present realize.

Only recently financial difficulties forced the closure of Lombard College, which resulted in a merger with Knox College, and thus ended a rivalry which had lasted eighty years. The following statement, issued by the presidents of the two colleges at the time of the merger, shows the spirit back of the merger:

"The business world has set an example in co-operation and consolidation instead of the old cut-throat competition. This forward-looking step in the educational field is only in accordance with recognized business principles. By getting together we believe a better piece of work can be done than if we continue our separate ways. Co-operation, we feel, should be practiced in education as elsewhere.

Unless the Church adopts a definite policy, the institutions which are now hopelessly in debt will be lost to the cause of higher education, and as a result our Church will lose; its total program of higher education will be crippled and weakened. We must always remember that a college which consumes the value of its plant and endowment resources in operating deficits and borrowed money has lost this

amount to the cause of higher education and is a charge, either directly or indirectly, against the total program of higher education in that conference or state.

The Church is morally responsible, if not legally, for such indebtedness as may be incurred by any of its educational institutions. Generally speaking, there is always so much money available for educational purposes in the conference; and when a part of the available funds is used to pay the debts of the defunct institution, the living will suffer accordingly.

I have already suggested that no outside agency or organization can solve our problems of finance. If the church-related liberal arts college is to survive, it will do so because of the leadership furnished by the Church. Salvation is to be found only in our own efforts. The resident forces in each state must solve their own problems with the help and assistance which our General Board representatives and other experts in the field of Christian education can give to them.

Again, I ask, can we as college administrators provide the Church with a statesman-like procedure which will strengthen the program of higher education and make it possible to save those institutions which should live? This is the problem which I present for your consideration today.

For unavoidable reasons, Volume XXII, Number 5, of the CHRISTIAN EDUCATION MAGAZINE was not issued in November, 1932.

Educational Council Holds Session

THE meeting of the Educational Council, December 13-16, was a notable occasion both for attendance and program.

In the college section the program dealt largely with money, as this necessary commodity is closely related to the field of education. Dr. Robert H. Ruff, in his presidential address on "The Church College and the Present Economic Situation," opened the way for spirited discussion of many of the problems that have clouded life for the Church's institutions of learning during a depression period when how to balance the budget is the practical question of the hour and good financial engineering is a necessity.

Dr. J. N. Hillman, president of Emory and Henry, brought a ray of hope when he unfolded out of his intimate knowledge the plan of a certain college in "Readjusting the College Budget" that proved a college budget can be balanced for a limited time at least without serious injury to the educational efficiency of the institution. Some of the methods of this particular college were: Curtailment of non-instructional staff and reduction in pay of those retained; consolidation of departments and alternation of courses; postponement of new courses, thereby reducing the cost of library books; reduction of extra compensation for the summer session; salary reduction for administrative staff, including president, thereby leaving faculty salaries unchanged; reduction of travel and promotional expense through members of the faculty giving their vacations to the college for solicitation work; no new building program attempted; purchase of supplies in quantities at the lowest seasonable prices and stored at the time the expense would be least. Deserving of special notice was the method of reducing col-

lege charges, thereby sharing with students reduced cost of living and bringing about increased enrolment. While some departments were combined and the salary of a teacher saved, no teacher was let out until he had secured another satisfactory location, and no teachers' salaries were reduced; for, in the words of President Hillman: "Bricks and mortar, valuable as they are, do not make a college. The heart of a college is the teaching force, and contented and happy workmen are usually the most efficient."

Dr. C. C. Selecman, president of S. M. U., shed light on the question of "New Sources of Income," and at the same time injected the



DR. C. C. SELECMAN
President of College Section



DR. PAUL W. QUILLIAN
President of Local Church Section

thought-provoking query, "If we developed new sources, would we use them wisely, or would we go on in the useless multiplication of denominational colleges, while many of those we have are gasping for breath and others are kept alive by artificial respiration?" Among the sources suggested by Dr. Selecman as fruitful for building a college income were the systematic and persistent solicitation of gifts from alumni, ex-students, and friends of the institution; the insurance method, which he commended as full of resources, making it possible for many persons to realize their life's wishes; the judicious use of the annuity plan, especially in these times when assurance of the safety of

one's money makes a strong appeal. Bequests would be a more fruitful source of income, if attractive literature on the subject were available and co-operation of pastors and friends of the institution in college centers could be secured, Dr. Selecman pointed out, and gave as a parting bit of advice: "First of all, we need to make our colleges more Christian; then we should ask God to prompt people who have money to rally to their support."

Get rid of the idea of some benevolent Santa Claus, and increase college attendance and college income by the right kind of promotion, was the sage advice of Dr. J. H. Reynolds, president of Hendrix College. Some of the right kind of promotional advertising advocated by the head of the Methodist system in Arkansas included better college bulletins—the kind that requires more gray matter than money in their preparation; establishment of closer relationships between the local church and the college; invitations to high-school assemblies and athletic conferences to meet on the college campus; a carefully worked out prospect list; and by capitalizing the heart and affections of the alumni and friends.

Dr. Harvey M. Cox, president of Emory University, was called home on account of the illness of his mother, and his topic, "Investment and Handling of Endowments," was discussed by Dr. W. P. Few, president of Duke University. Every college, in the opinion of Dr. Few, should have a good investment committee, the ablest men from the staff and the constituency on it. He warned against investments in real estate and other things that would bring the college into competition with local taxpayers; also against investments, out of sentimental considerations, in other church enterprises. [Continued on page 27]

Partial Report of Findings Committee

PRESENTED TO THE METHODIST EDUCATIONAL COUNCIL IN SESSION AT NASHVILLE, TENN., DECEMBER 16, 1932

YOUR Committee desires to bring to the attention of the Church and College Boards of Trustees for careful consideration the following recommendations:

First, it is imperative that colleges balance their budgets. Deficits are suicidal, and borrowing against the uncertain future invites almost certain disaster. Expenditures must be limited to dependable income. Therefore, economies in every phase of operation must be heroically attained.

Second, the shortsighted policy of permitting students to expect colleges to pay them to get an education, indulged in by college administrators during the past generation, should be changed; and in its stead, through the concerted efforts of college and church, there should be inculcated in students and constituencies the principle that a larger proportion of the cost of education must fairly be borne by the student beneficiaries.

Third, thoughtful consideration should be given to effective publicity to the end that student enrolment may not decline. Ambitious, promising youths need collegiate education in a time like this so that the hope of an educated leadership may not fail. Furthermore, student income is a last dependable source of financial aid when other customary sources, like the contributions of friends to endowment and current operations, fail.

Fourth, continued cultivation by colleges of old friends and alumni is important even though at present small financial aid results. Eventually they may again be able to give.

Fifth, new friends should be sought out and cultivated so that

when more prosperous times come they may be minded to serve the cause of Christian education with their means and their counsel.

Sixth, withal educational standards in surviving institutions must not be permitted to decline. The loyalty of faculties to the institutions in which they serve, as well as their Christian devotion to the high calling to which they have consecrated their lives, constitute the basis for effective co-operation of faculty and administrator to attain this objective.

Seventh, already the church school literature is aiding in carrying to the actual and prospective college constituency vitalizing messages on college topics. This work of cultivation merits the commendation of colleges. Its continuance should bear fruitage through the years in college students and college friends and benefactors.

Eighth, finally, since it appears improbable that all existing colleges of the Church can continue to carry on effectively under the present adverse conditions, we express the prayerful hope that conferences of the Church may take wise steps under the best statesmanship of the Church to effect mergers and consolidations where carefully ascertained conditions warrant, so that the fine heritage of colleges that have to close may be conserved. It is unavoidable that some colleges should fail in this period of economic maladjustment, but it is fair to note that as compared to industrial businesses and banks the colleges have maintained themselves remarkably well.

(Signed)

D. M. KEY,

J. H. REYNOLDS,

W. P. FEW,

R. H. RUFF,

E. P. PUCKETT.

Religion and Education

BY A. LINSCHIED, PH.D.*

(Excerpts from an address delivered at Oklahoma Pastors' School, 1932)

IN AMERICA we are irrevocably committed to the theory of separation of Church and State. The events of our history made this inevitable. To Massachusetts came the Puritans, to New York the members of the Dutch Reformed Church, to Delaware the Swedish Lutherans, to Maryland the Catholics, to Virginia the Episcopalians, to the Carolinas the Scotch Covenanters, to Georgia, not only the debtors, but also the followers of John Wesley, called in derision "Methodists"; and to Rhode Island the oppressed of all lands. Thus when the provinces developed into states and declared themselves independent, there was no single creed or sect that even approached a majority. So it was only natural to reject the idea of a state church entirely, place all faiths and creeds on the same footing by insisting that the State has no concern with matters of religion. Thus America achieved liberty of conscience without a struggle, without the firing of a shot, and without the shedding of a drop of blood. [It fell into our laps as a ripe peach might fall into the lap of one sitting in the shade of a peach tree.] European people battled for this privilege until their rivers ran with human blood: we received this great boon as the gift of a bountiful Providence. No one would change the relationship which exists be-



A. LINSCHIED

tween Church and State; no one would favor a State Church; everyone abhors political meddling with religion. . . .

SOME PRACTICAL DIFFICULTIES

HENCE it follows that any attempt to give religious instruction in a tax-supported school amounts to the breaking down of

the principle of separation. To any such attempt serious objection at once arises not only because it violates the principle above referred to, but also because it arouses opposition from peoples of different faiths.

The atheist opposes because he looks upon all religion as fable and objects to being taxed in order that myth may be presented as truth. Fortunately, there are few professed atheists. You may count all the professed atheists of your acquaintance on the fingers of your two hands omitting the thumbs; and some of these few are only "fair weather" atheists who proclaim their unbelief only when all is well with them. They are usually quick to fly to religion for safety when they feel the chill hand of death descending upon them. The number of atheists is so small that, for practical purposes, they may be disregarded.

More numerous are the Jews who do not believe in the New Testament, the Catholics who do not want

* President, East Central State Teachers' College, Ada, Okla.

anyone to teach religion or interpret the Bible except those whom Catholicism has specifically trained for this task. There are millions of these people; and while they were not always inclined to consider the rights of Protestants, yet we should not in a country where we are in the majority act toward them as their fathers acted toward us. A Protestant is the most poorly qualified person in the world to embark upon the denial of religious rights or privileges.

More important than either of these classes in barring the way of religious instruction in tax-supported schools is the intense denominationalism of the Protestants themselves. Baptist objects to Methodist conceptions, and the Methodist to Baptist, and so on through the whole roster of some two hundred sects or creeds. Many of us who are not prejudiced in religious matters would object seriously to having our children taught, in the name of God and at public expense, some of the weird beliefs which we hold to be untrue.

Thus it appears that not only constitutional limitations but also practical considerations make it impossible for the tax-supported schools to do much in the all-important matter of promoting religious education. In general, it may be said that they may read the Scripture in their morning exercises, they may use the great hero stories of the Old Testament and the New as literature and language lessons, they may, and by all means should, adopt a reverent attitude toward all things religious, and all members of their teaching staffs should work in the churches of their choice in promoting religious training. This the public school can do. It can do no more; it ought to do no less.

THE TASK OF THE CHURCH

THE MAIN task of promoting religious education must continue to fall upon the shoulders of the Church. The crying need for more religious education, the widespread religious illiteracy, and the supreme importance of centering the activities of youth around the great devotions, therefore, comes as a great challenge to the membership of every church in this land. It is the hope of all who have the welfare of our people and the perpetuity of our institutions at heart that the churches will accept this challenge. This implies more Sunday school classes, more and better young people's societies, more equipment in Sunday school, more books and periodicals in Sunday school libraries—and above all, better prepared Sunday school teachers.

"As the teacher so is the school" is an adage as old as the first organized school system; and it is as true today as when first uttered. If we would improve our religious instruction, we must first improve the quality of instruction furnished by our Sunday school teachers.

We need to remind ourselves that the teacher is the all-important factor in the problem of instruction, religious as well as secular. When James A. Garfield said that a log with Mark Hopkins on one end and a student on the other is in itself a university, he was not glorifying the log but Mark Hopkins. It makes the heart sick and the soul sad to see some of the instruction offered in Sunday school. Proper allowance should, of course, be made for the many able, consecrated, and devoted men and women who teach in our Sabbath schools, but after every allowance is made the fact remains that there is almost boundless room for improvement. There are men and women in every community

whose religious development was dwarfed and starved because of the well-intentioned but impoverished instruction they received in their childhood days. The Churches should bend every effort to put an end to this tragedy. Let us present the story that never grows old in a way worthy of that story. Let us not send boys and girls out of our churches with blots on their hearts and scars on their souls because of distorted, inadequate, and inconsequential treatment of the greatest subject in all the world.

RESPONSIBILITY UPON THE CHURCH COLLEGE

IN THIS great work we shall have to continue to look to the denominational colleges for leadership. They have rendered a great service in the past. In common with all others who really know the educational history of America, I feel that their service has been of inestimable value. I believe that these church colleges have a mission, a distinctive problem before them, a work which only they can do. Consequently, I have rejoiced in their victories and sorrowed in their defeats. I hope that the unfortunate industrial and economic situation which has prostrated the country will not be permitted to hamper the work of these institutions from which leadership in religious education must come.

THE CHURCH COLLEGE MUST BE DISTINCTIVE

BECAUSE these church colleges have a distinctive work, a peculiar function, I regret to see some of them, at least, taking on more and more the organization, course of study, and procedure which closely parallel those of the tax-supported colleges and universities. There are denominational colleges so much like

state universities that it takes a compound microscope to see the difference. Religious people are justified in maintaining their own colleges so long as these colleges maintain their distinctive characteristics. They are under obligations to support these institutions so long as they do a work that the tax-supported schools cannot do. Just to the extent, therefore, that the church colleges permit their distinctive character to fade—just in the proportion that they take on the characteristics of the state institutions and disregard the distinctive service they should render, they surrender their claim to having a peculiar place in the educational field which only they can fill; and in consequence, to that extent, surrender their claim for support. The church school which imitates her tax-supported sister thus throws away a pearl of great price.

Church people cannot be expected to support state schools with their taxes and church schools with their benevolences if both institutions do the same or nearly the same type of work; and, since they must support the former because the law compels them to do so, it is inevitable that the latter will suffer from lack of proper support. There is no need of fully duplicating the work of the state institution in the church school. There is a serious need for a type of work which the state school cannot do. It is this need that the church school should satisfy.

It is through satisfying needs that institutions thrive. The prosperity of the church school lies not in imitation of any other type of institution, but in remaining different in exercising initiative and originality. Let the denominational college supply us a capable and consecrated ministry, let it train lay workers for effective service in every branch of

the church, let it educate men and women for Christian citizenship, let it provide missionaries for work in domestic as well as foreign fields, let it give its people a consistent, understandable, workable program for the advancement of religion, and its church will not withhold support from it.

In conclusion, let me say that it is the purpose of religion to prepare men and women for lives worth living in this world as well as for life

beyond the grave. Jesus said he came that men might have life and have it more abundantly. Rich, purposeful living—that is the aim of religious education; and all men everywhere should join in making possible the bringing of every human being within the beneficent influence of religion. The stamping out of religious illiteracy is, therefore, in a very real sense keeping the windows of every home looking out upon unbounded hope.

To a Maker of Men

Charles Jerome Greene

In This His Twenty-Ninth Year on
The Faculty of Hendrix College

BY MIMS THORNBURGII WORKMAN

You were the first who ever made us feel
How blithely Browning took his leave of earth,
How making much of life makes naught of death,
And death so scorned becomes a second birth—
All this without one word of comment, too;
You spoke his lines; you loved them; they were you.

You heard the homesick heart of every youth
Because you loved and lost a youth your own;
You sensed that in us which is more than mind,
Believed it into being. You made known
To each his higher part and potency;
You set us toward the best that we could be.

You fixed in every firmament a star;
You wagered naked faith against the years;
You reckoned manhood where faint promise was.
And now what worthy recompense appears?
For you no sudden teardrop dims our eye,
But gratitude too great, too deep to die.

The Fifth Sunday Emphasis on Our Church Schools and Colleges

THE DISCIPLINARY provision which stipulates that the schools and colleges of the Church shall be appropriately presented to the people of the local churches each quarter, and suggesting the fifth Sunday for such emphasis, brings to us, in 1933, an unusual number of opportunities for giving favorable notice to the schools and colleges of Southern Methodism.

During this year there are five fifth Sundays, and, in addition to that, College Day, instead of being observed on a fifth Sunday as has been the case for the past two years, will be observed on June 4. The first of these fifth Sundays comes on January 29. In the interest of an adequate promotion and observance of the educational emphasis the following materials have been prepared and made easily available:

The January *Church School Magazine* carries in its closing pages, in the section of worship programs for Sunday schools with combined departments, a specially prepared worship program dealing with the leadership contribution made by Christian colleges. It is thought that this worship program might well be used not only in small Sunday schools, but in adult and young people's departments of larger schools. The *Church School Magazine* likewise carries a very practical article under the title, "Retaining the Interest of College Students in the Local Church." This article is from the pen of F. Darcy Bone, who has had experience both in the pastorate and in teaching in the Department of Religion in one of our colleges.

The *Adult Student* of January carries a helpful article under the caption, "Personality, a Variable in Christian Leadership." This article was prepared by Dr. W. M.

Alexander, head of the Department of Schools and Colleges of the General Board of Christian Education. He needs no introduction to Southern Methodism.

The January *Epworth Highroad* is publishing an article by Rev. Donald Mark Runyan, entitled "The Educational Balance." Mr. Runyan holds his Bachelor's degree from a college of Southern Methodism and has graduate degrees from Illiff and Union Theological Seminaries. He writes with a keen discernment of conditions and needs.

In the January *World Outlook* there appears a general article under the heading, "Five Days of Church College Education." It is written by Mrs. Marvin Boyd, who is a graduate of one of our colleges and is the wife of a young preacher in the Northwest Texas Conference. Appearing as it does at the beginning of the year, Mrs. Boyd's article is especially timely and should prove of value to its readers, particularly those in official positions in our local churches.

For use in the *Methodist Layman*, the editor of CHRISTIAN EDUCATION MAGAZINE has prepared a promotional article, and Rev. G. E. Clary, Executive Secretary of the South Georgia Conference, has been asked to contribute an article for use in the *Christian Advocate* of January 20 dealing with the relationship of the Christian college to the rural or village church.

It is hoped that the content of many of these articles may be found helpful not only in connection with the plans for this particular Sunday school worship program, but in providing helpful church college material for other occasions and uses. All of them, or as many as possible, should be read by the lead-

ers in our local churches. In addition to this material, the colleges themselves will, in many instances, wish to provide supplementary material for distribution through the Executive Secretaries and otherwise that will serve to focus the attention of local church groups in this fifth Sunday observance both upon the Church's work in higher education generally and upon their conference college in particular. A wide observance of the quarterly emphasis on Church schools and colleges will contribute much toward making College Day promotion easier and will be conducive to better relationships in every way between the local church and the church college.

B. M. M.

Delinquency Declines

FIGURES do not justify the conclusion that juvenile delinquency is on the increase, according to a recent report of the National Education Association, which has just completed an investigation of the truth of the oft-repeated assertion that youth is "going to the dogs."

Reports from several of the large cities, including Chicago and New York, do not indicate that delinquency has grown faster than the population. In fact, the number of delinquent boys per thousand population has decreased by one-half during the past twenty years in New York, where there were 85,000 boys brought before the Children's Court from 1902 to 1911, and only 64,000 in the decade just closed.

Any delinquency is recognized as too much. The study shows that the following efforts, among others, are being made toward a still further reduction of delinquency. State laws provide for twenty-four-a-day parental schools; special day schools for truants and incorrigi-

bles are being established in many cities; special classes, behavior clinics, mental hygiene, educational and vocational guidance, education in the wise use of leisure, and in character are now part of the regular routine in hundreds of schools where the objective is the prevention of delinquency rather than the cure of it.

College and Life

WHAT a liberal arts college may do for its students is finely expressed in the words of President Hyde of Bowdoin College:

"To be at home in all lands and ages; to count Nature a familiar acquaintance and Art a familiar friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to make friends among men and women of one's own age who are to be leaders in all walks of life; to lose one's self in generous enthusiasms and to co-operate with others for common ends; to learn manners from students who are gentlemen and gentlewomen; and to form character under professors who are Christians—these are the returns of a college for the best four years of one's life."—*Liberal Arts College Bulletin*.

A Correction

IN THE SEPTEMBER number of CHRISTIAN EDUCATION MAGAZINE a typographical error in Mrs. J. H. McCoy's article, "Concerning Southern Methodist's Colleges for Women," referred to LaGrange College in Georgia as having been chartered as an academy in 1837 and as a college in 1846. The reference should have read: Chartered as an academy in 1831, as a college, 1847.

Our apologies to Mrs. McCoy and LaGrange College.—*Ed.*

Dr. J. Marvin Culbreth Appointed to New Post

THE Rev. Dr. J. Marvin Culbreth, who for the past nine years has been associated with educational work in the Methodist Episcopal



J. MARVIN CULBRETH

Church, South, as a member of the denomination's Board of Christian Education, has re-entered the pastorate, and has been appointed to the West Durham Methodist Church in Durham, N. C., home of Duke University.

During the time Dr. Culbreth has been with the General Board the work of the Wesley Foundation has been developed in the Church from the beginning, and much credit for its growth in state and independent institutions, as well as for the development of departments of religion in Methodist colleges, is given to Dr. Culbreth.

Dr. Culbreth is a native of North Carolina, and served his conference as pastor for fourteen years before he became assistant secretary of the Epworth League Board, a position he filled for six years. He also served one year as executive secretary of the Church Federation in St. Louis, Mo. He became secretary of religious education of what was the Board of Education in 1924, and later became affiliated with the

new merged Board of Christian Education as director of the Wesley Foundation movement.

As author of *Studies in the History of Methodism*, magazine articles, devotional, and Sunday school lesson pamphlets, Dr. Culbreth has achieved denomination-wide note, and he is regarded as one of the most able workers with young people in the Church. He has worked for many years among college and university students, seeking to interest them in religious institutions and training and to develop student leadership.

Dr. W. F. Quillian, General Secretary, and Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges, with which Dr. Culbreth has been associated, express high praise for the fine work he has done for the educational growth of the Church.

Education and Life

EDUCATION is life. This statement of the philosopher, which seemed so radical when first uttered, is now generally accepted. American education is engaged in the process of putting the ideal into practice. As we would have life, so must our education be.

Life is idealistic; education must aim high.

Life is friendly; education must develop a social spirit.

Life is dynamic; education must move forward aggressively.

Life is practical; education must be efficient.

Life is recreative; education must train for leisure.

Life is progressive; education must adjust itself to new needs.

Life is co-operative; education must itself co-operate.

—*Christian Student*, August, 1930.

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Educational Council

[Continued from page 18]

Dr. D. M. Key's interesting experiment in scaling tuition charges at Millsaps on scholarship rating in an effort to inspire scholastic achievement held the attention of the body. As tried out at Millsaps, the experiment proves it costs less to instruct the superior student and placing the real wares of intellectual effort on the market not only fits the student for economic life but develops character.

Objectives of the department of religion in a church college, as defined by Dr. W. M. Alexander, are to give specialized instruction in religious subjects on a par with general education; to infuse the Christian spirit through the whole campus life; and to become an effective nexus between the college and its supporting constituency and between the college and the local church in the emphasis it gives to religion.

The following officers were elected for the ensuing year:

College Section: President, Dr. C. C. Selecman, president of Southern Methodist University, Dallas, Tex.; Vice-President, Prof. Lavens M. Thomas, Emory University; Secretary-Treasurer, Boyd M. McKeown, of the General Board staff, Nashville.

Local Church Section: President, Dr. Paul W. Quillian, pastor St. Luke's Church, Oklahoma City; Vice-President, C. E. Hayes, Little Rock; Secretary-Treasurer, Rev. G. K. Way, Orangeburg, Fla.

The Council, at its fellowship supper Thursday evening, adopted a strong resolution protesting against efforts to repeal or modify the prohibition laws and reciting the historic position of Methodism, which has always been the unrelenting enemy of intoxicating drink.

A Timely Publication

THE November, 1932, *Bulletin of the Association of American Colleges* is a most timely volume. It deals with problems which at present are perhaps the most vexing and vital of any to be found in the field of college administration. Its entire content is grouped around the theme, "How Can the Colleges Be Financed?" It presents actual conditions in the colleges as gleaned from hundreds of reports from various institutions, which presentation reflects a vast amount of painstaking work on the part of the editors.

It also deals with such subjects as: Budget-Building, the Alumni Fund, Annuity Problems, Bequests, College Investments, Methods of Fund-Raising, Co-operative Plans, Sundry Problems of College Administration, Notable Examples of Successful College Financing, and the Broad Outlook for Our Colleges in the Future. Articles on these subjects are from the pens of distinguished college presidents and others who are close to the problems about which they write and who are sufficiently expert in solving them to warrant serious consideration of the views they present.

Throughout the entire volume an optimistic note is sounded both in the editorials and in the constructive suggestions which are outlined. It is believed that college presidents, faculty members, members of college boards of trustees, and others interested in our colleges will find the volume helpful as they face their problems of college finances. Copies may be obtained from the Association of American Colleges, 111 Fifth Avenue, New York.

Changed and Changing Conditions Affecting Life Service

THE WORLD WAR, the period of prosperity which followed, and the ubiquitous depression have all combined to influence church work much as they have influenced business and industry. The result in the field of life-service as carried on under the auspices of the Church has been marked indeed. An approach which has been effective in the past is now found to be in dire need of revision, and a program which has functioned with a high degree of satisfaction heretofore must now have many readjustments if it is to meet changed and changing conditions.

In the first place, crowded conditions in religious vocations, both at home and abroad, are doing much to provide entirely different problems for the Church to meet and are materially altering the status of life-service work. There was a time when the emphasis in life-service needed to be on recruiting. In that day not even training was emphasized as it is today and the matter of placement was a problem which seldom demanded much concern. With every conference in the connection filled to overflowing, however, and with the work in mission fields seriously handicapped by changed approaches and by financial shortages which not only make it impossible to send other workers to the field but which threaten the maintenance of the force already in the field, the life-service candidate today looks out upon a very different, not to say a very discouraging, prospect.

In the second place, the troubled conditions at home are demanding a new and stronger type of leadership. Those who enter upon life-service for the Church now and in the future must be exceedingly wise in many areas. Not only must they

be well trained, but they must possess strong personal qualities. Our Church leaders of the future must be able to keep religion from falling a victim to public indifference. They must be able to prevent its being crowded out, consciously or unconsciously, from the lives of American people in their endless struggle and rush. Our Church leaders must be able, further, to save religion from the ravages of internal strife and dissension, and from the waste of needless internal competition. We must have far-visioned leaders, able to agree among themselves upon a large, unified program designed to make a co-operative attack upon world-forces of evil. These leaders must also be able to command the confidence and support of Christian people in carrying out this program. There is imminent need for Christian forces to present a unified front in their attack upon evil, and the extent to which this may be realized will depend upon the bigness and effectiveness of our leadership.

In the third place, the change and unrest in foreign countries is no less marked than in America and is serving to make the entire program of missions more complex and baffling than it has ever been in the past. All of this finds expression in demands for wider training, stronger personalities, and, in short, in greater leadership than has been necessary heretofore.

In the face of these conditions the General Board of Christian Education is striving to administer the work of life-service enlistment and guidance as committed to it in paragraph 409 in the 1930 *Discipline*. It is working largely through our colleges and young people's assem-

[Continued on page 29]

Churches, Colleges, and Hospitals Have Survived the Depression Better than Business

Our churches, colleges, and hospitals have survived the depression thus far better than our business and financial institutions, according to the results of a study made by A. C. Marts, president of Marts & Lundy, Inc., of New York, and announced by him in an address here before the Annual Council of the Southern Methodist Educational Association.

During the past three years one of every twenty-two business and industrial concerns went into bankruptcy and one of every six banks closed, he said.

But only one of every forty four-year colleges has been closed up because of finances; one of every forty-five hospitals and only one in every 2,344 churches has been foreclosed.

"There are two main reasons for this survival record," Mr. Marts said. "The first is that our churches, colleges, and hospitals have been far more conservative in their expansion plans than business. Business has usually borrowed money for expansion, and the aggregate debt on business and industry is well over fifty per cent of its valuation. Our philanthropic institutions have usually raised the money before they expanded and have cut their cloth to fit their means. Consequently there is only a ten per cent aggregate debt on all our 210,000 church edifices, and only a four per cent aggregate debt on the property and endowments of our 680 colleges. Indeed, the churches, colleges, and hospitals which are in the worst financial difficulties today are those which violated the conservative practices and borrowed money for new buildings. They are having a desperate struggle to main-

tain their work and service their debts."

The other chief reason for the greater survival he attributed to the unselfish attitude of ministers, college presidents and faculties, and hospital employees toward their salaries. They have initiated cuts in their own salaries all the way from ten per cent to seventy-five per cent in order to meet decreased income quickly and enable their institutions to survive.

"Our churches, colleges, and hospitals," he concluded, "have shown themselves thus far to be sound of heart and body. The coming winter will prove a tragic test for many of them, but their friends are proud of their seaworthiness thus far, and we are wishing for them a safe voyage to the quieter seas that are before us."

Changed and Changing Conditions Affecting Life Service

[Continued from page 28]

blies, and is seeking to secure capable and understanding directors of life-service in the various colleges and conferences who shall work with the Executive Secretaries in carrying forward the work of selection and guidance of life-service candidates.

In the light of the conditions mentioned above, the General Board, through its co-operating agencies and individuals, is seeking to encourage and aid strong, promising life-service candidates in securing the best training possible and in determining upon the field of service which they should enter.

B. M. M.

THE DIVISION OF
The Wesley Foundation
J. M. CULBRETH

Methodist Students in Inspiring Conferences

THAT the gospel of the reign of God throughout the universe is an interest of commanding importance to thousands of college students has been demonstrated afresh this fall in a series of student conferences promoted by the General Board of Christian Education.

These conferences were arranged as week-end gatherings, opening on Friday evening and closing on Sunday afternoon. The cost of holding them was met from a small registration fee paid by each delegate enrolled. Speakers and leaders served without compensation.

The fun began the week-end of October 21-23, when three conferences were held, one at Lubbock, Tex., one at Conway, Ark., and one at Nashville, Tenn. A week later two were held, one at Durham, N. C., and one at Birmingham, Ala. Then, November 4-6, four conferences met simultaneously, the host cities being Columbia, Mo.; Winchester, Ky.; Athens, Ga.; and Gainesville, Fla. Skipping a week-end, two conferences were held November 18-20, both in Texas, the first at Weatherford and the second at Austin. For the week-end of December 4-6, one conference, the Mississippi, a veteran in the list, having held its first session five years ago, marshaled its ever enlarging host at A. & M. College, Starkville. This leaves two to be held, the South Carolina Student Conference, another veteran, which will assemble in its fifth annual session at Spartanburg February 24-26, and the Virginia Conference, which has usually

chosen a date in March. There is a possibility that such conferences will be held also in Oklahoma and in Louisiana later in the winter or early in the spring.

It is safe to estimate that in these gatherings between a thousand and fifteen hundred Methodist students and leaders will have come together to face the crisis questions of the hour. The theme used in all the conferences was "The Christian Ideal." Concerning this students raised all sorts of knotty questions. One wanted to know if the Christian ideal applied only to the visible world in which we live, or whether it implied a hidden life of spiritual forces upon which we can draw at will.

Another questioned whether the Christian ideal demanded the abolition of war and, if so, what practical means were at hand for this achievement.

A graduate student in a great university declared that the ruling of Secretary of Labor Doak in regard to foreign students working their way through college in this country was in violation of the Christian ideal. It developed that this student was "doing something about it." He was circulating a petition of protest to be sent to Secretary Doak. Thus the whole question of employment and wages was thrown into the forum.

A brilliant young woman rose in one of the conferences to inquire what the Christian ideal involved as to the treatment of people of color by whites and pressed the question whether its demands could be fulfilled in regard to the Negro.

With dramatic sincerity, a youth asked if the Christian ideal would

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actually prove effective in preserving the family and in maintaining relations between men and women based upon reverence and chastity.

But, although questions like the above were frankly brought to the fore, let no one suppose that they dominated the program or determined the tone of the conferences. The spirit of worship set the quality of the atmosphere, and all questions were approached in the attitude of reverent truth-seeking. All the addresses tended to create such a state of mind, while the worship services, which were prepared and conducted

by selected groups of students, added their influence to strengthen and intensify the impression.

The best part of it all is that these students are determined to "carry on." They gave close attention to the presentation of certain objectives which they were invited to evaluate, they adopted generous and daring policies for future action, and selected the best persons available to lead in the expanding enterprise. Consider this roster of chieftains, and think of the vast resources of personal and collective spiritual energy which they represent:

CONFERENCE	PRESIDENT	COLLEGE
Northwest Texas	Dan Dodson	McMurry College
Florida	O. F. Wiese	University of Florida
North Carolina	Miss Rane Sue Taylor	Greensboro
Arkansas	Graner Jernigan	University of Arkansas
Kentucky	Edward L. Mattingly	Kentucky-Wesleyan
Missouri	Wirt Mitchell	Central College
Tennessee	Robert Hinkle	Lambuth College
Georgia	John Allgood	Emory Junior College
South Carolina	Miss Sarah Cannon	Converse
Virginia	Miss Winston Cobb	Virginia State College
Mississippi	A. T. Briley	University of Mississippi
North Texas	Byron Lovelady	Southern Meth. University
South Texas	J. Earl Barden	University of Texas
Alabama	Robert L. McGinnis	University of Alabama

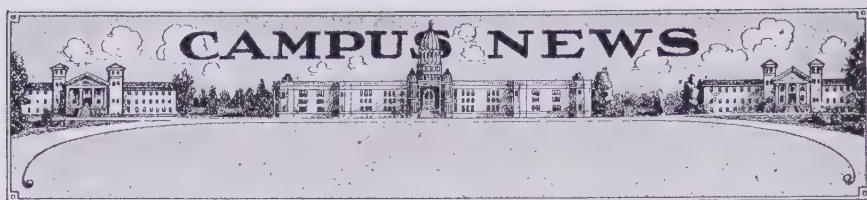
With each one of these presidents are associated three additional elected officers and a number of appointees and counselors. These groups represent a large number of colleges in the areas included within the bounds of our Church.

Will someone prophesy what will come out of this movement in the next ten years?

Relation of Colleges to American Life

DR. E. H. WILKINS, president of Oberlin College, Oberlin, Ohio, recently stated that American colleges have failed in their attempts to better the national life of this country, in an address before the students of the Columbia Summer

Session at Columbia University. According to Dr. Wilkins, the colleges have developed an aloofness from the heart of the social struggle going on about us rather than a participation in that struggle. Dr. Wilkins asserted that for the past fifty years the leadership of American life has been under the guidance of college trained men and women. If American life today falls short of the high mark of stability, justice, and fairness, then the colleges are largely to blame. He believes earnestly that every college should from time to time take a perspective of what it wishes to accomplish and what it is accomplishing and change its methods of teaching if that is necessary.—*The American Friend*.



SCARRITT COLLEGE A WORLD-THOROUGHFARE

THROUGH the medium of the Nashville International Club, Scarritt College became a world-thoroughfare when more than one hundred nationals and Nashvillians interested in international affairs attended the recent meeting which witnessed the adoption of a constitution, and music, games, and stunts comprised a business and social session.

In adopting a constitution the club voted to emphasize three special interest commissions — namely, the promotion of international understanding through lectures, forums, the press, and study groups; assisting educational institutions of the city in promoting the welfare and happiness of their foreign students; and the development of Nashville as a center for the study of international affairs.

Henry G. Hart, secretary, introduced the nationals, and Miss Kwei Yui Kiang, of Soochow, China, responded on their behalf. Students in Nashville schools from the following countries responded to introductions: British Guiana, British West Indies, Virgin Islands, China, Canada, Japan, Africa, Mexico, France, Porto Rico, Venezuela, Korea, Argentina, Manchuria, Germany, and Liberia. Missionaries from many lands and professional people interested in world-affairs completed the assembly.

MILLSAPS SCIENCE DEPARTMENT MAKES INTERESTING EXHIBIT

FROM Mississippi whalebones to microscopic animals, from combina-

tions of light to nitrogen-making from the air, from fish ears to charts of planetary systems—these were some of the subjects in one of the most popular exhibits at the Mississippi State Fair, that of the Millsaps College Science Department.

Geological specimens from the Jackson belt and surrounding sections of Mississippi presented a picture of what the state was like before the age of history. The heavy whale vertebrae peculiar to the locality told of the monsters, 10 to 100 feet in length, that used to swim about in the waters that covered the state. Mastodon teeth, enormous molars, gave an idea of the gigantic beasts that crawled about in the marshes of west Mississippi seeking food, and died bogged down in the slime from which geology classes today unearth their remains.

Some of the largest sharks' teeth ever found in the Jackson belt were in the collection of the department, which also has one of the most perfectly formed and preserved petrified fish found in north Mississippi. Tiny ear bones of fish, separated into kinds, have served to identify certain varieties that formerly swam about on the site of Jackson itself.

Other items in the exhibit were demonstrations of the products made from coal tar and from corn, with dyes, drugs, and reagents made from the coals and starches and syrup from the corn.

An apparatus for adapting synthetic nitric acid from the air, made by Gladen Caldwell of the science department, produced this product before the eyes of the spectators. The furnace used in the production

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of the acid was constructed by Mr. Caldwell, who adapted the process to laboratory size, using the same process discovered during the war, and now used in making fertilizers.

Cases of physical apparatus for delicate measuring in the department of physics, of which G. L. Harrell is the head, and displays of biological specimens from the department of biology, arranged by N. L. Wilkerson, caught the attention of the throngs that packed the booth to see remains of past ages or to be thrilled by the present wonders that science is opening out before the human race.

PAINE COLLEGE INAUGURATES NEW SYSTEM

FACULTY-STUDENT government at Paine College (Augusta, Ga.) is an experiment so far successful and one that has improved intracollege relations, Dr. E. C. Peters declares.

Experiments in this new type of government have been going on for over two years, and the current year is believed to mark an epoch and an advance in faculty-study co-operation, since all members of the institution work together as one for an object they have jointly agreed upon.

Instead of government entirely by faculty or students, Paine College has inaugurated a system of control and guidance by a series of committees, composed of an equal number of faculty members and students, which deal with matters involving religious life, social activities, dining hall and dormitory regulations, athletics, and other college problems. A group of three students, representing senior and junior class in college and high school, comprise a student executive committee.

S. M. U. BAND PLANS TOUR—LIT- TLE S. M. U. CAMPAIGN SUCCESSFUL

AN ITINERARY including twelve east Texas towns has been arranged by members of the Southern Methodist University "Mustang Band" in Dallas, Tex., which will begin its annual tour during the first week of February, according to President C. C. Selecman. This musical organization has achieved a national reputation for fine musicianship, and their yearly tour is an important event on the musical calendar of the state, it is said.

Other student activities at S. M. U. include the annual Earl Morland campaign for the support of "Little S. M. U." in Porte Alegre, Brazil, where a University graduate serves as president. This campaign, which closed shortly before Christmas, proved unusually successful, and indicated the interest S. M. U. students have in their smaller Brazilian counterpart.

TRINITY SYSTEM ALUMNI

ABOUT seventy alumni of Hendrix College, in Conway, Ark., Galloway College, Searcy, Ark., and the former Henderson-Brown, now merged into the Trinity System of Methodist Colleges in Arkansas, attended an alumni dinner given at the meeting of the Little Rock Conference in Texarkana. Hendrix was represented by approximately forty students, Galloway by ten, and Henderson-Brown by twenty.

An addition to the library of the department of religion at Hendrix is announced by Dr. C. J. Greene, head of the department, who has received from Hearn Watson, of Texarkana, a copy of the minutes of the Washington District Conference held December 4, 1844. This district, according to Dr. Greene, is

now the Prescott District, and "Greenville," where the conference met so long ago, is now Mineral Springs. Dr. Greene was principal of the Greenville schools in 1895.

DUKE FACULTY HONORED

DR. W. P. FEW, president of Duke University, Durham, N. C., was elected president of the Southern Association of Colleges and Secondary Schools at its recent meeting at New Orleans, La., when more than three hundred delegates gathered to review scholastic standards and to discuss problems common in education.

An interesting feature of the election was the fact that Dr. Few's nomination came from the floor, and that the Duke president polled a large majority, defeating the nominating committee's choice.

Another honor for the Duke faculty comes as the selection of Prof. J. Fred Rippy, of the history department, as one of a group of four historians to read a paper before the Pan-American Institute of History and Geography, which opened its session December 26 at Rio de Janeiro. Dr. Rippy was recently elected president of the North Carolina Historical Society.

BENEFACTION TO SCARRITT COLLEGE

SCARRITT COLLEGE for Christian Workers (Nashville, Tenn.) has been named one of the residuary legatees of the late Mrs. J. Winfield Henry, prominent in the social and religious life of Baltimore, Md.

There is no way of knowing at present the amount of Scarritt's share in the estate, according to President Dr. J. L. Cuninggim. Mrs. Henry's valuable property consisted largely of real estate. By the terms of her will, there were cer-

tain specific benefactions, ranging all the way from a few hundred to ten thousand dollars. When these are settled, Scarritt College, the Protestant Episcopal Church in Baltimore, of which her husband was a member, and the Home for the Aged, in Gaithersburg, Va., will share equally the remainder of the estate. In normal times its is believed the estate would be worth approximately \$260,000.

Desirable Degrees for Every Student

A.B.—Ardent Believer. Believe in yourself, believe in others, and believe in God.

M.D.—Magnificent Dreamer. The individual or the nation without a vision perishes.

D.D.—Doer of Deeds. Believe and dream and act. Act enthusiastically; do determinedly.

F.R.S.—Fellow of Regular Supplication. "More things are wrought by prayer than this world dreams of."

Litt.D. — Devotee of Literature. Cultivate an acquaintance with the master minds of literature and form an intimate friendship with a few of the very greatest.

LL.D.—Defender of Law and Liberty. Respect for righteous law is a requisite of civilization and a requirement of real Christianity. Froude wisely declares: "Just laws are no restraint upon the freedom of the good, for the good man desires nothing which a just law will interfere with."

D.C.L.—Disseminator of Cheerful Living. Remember that the more joy you give away the more you keep.

C.E. — Christian Experimentor. "'Tis the life rather than the lips that speaks' and man's greatest utterance is himself."—*Intercollegian*.

Newsy Odds and Ends

MAUD M. TURPIN

WILLIAM F. QUILLIAN, of Nashville, son of Dr. William F. Quillian, Secretary of the Board of Christian Education, and Mrs. Quillian, was one of twenty freshmen at Emory University to win a place on the honor roll for the 1931-32 year, according to an announcement in the current issue of the *Emory Wheel*. Only students who have attained an average of 4.5 quality points for three quarters in each major of work taken, and who have taken full work for each of the three quarters are placed on the roll.

* * *

Blackstone College (Blackstone, Va.) opened the thirty-ninth year of its service recently with more entrants in the college department than in any year of its history. But for withdrawals due to financial reasons, it is believed the entire enrolment, high-school and college, would have surpassed any previous year. Practically every Eastern state, from Vermont to Florida, is represented in the student body, with attendance honors going to Virginia.

* * *

EIGHTEEN new men and twelve former glee club members reported for the organization of the 1932-33 Millsaps College Men's Club. An extra-curricula activity, the glee club gives one hour's credit toward graduation. Dr. A. P. Hamilton, head of the ancient language department, is director of the glee club.

* * *

DUKE UNIVERSITY held its own in total enrolments for the 1932-33 year, and gains in many departments were recorded. A total of

2,763 students were registered. The undergraduate Women's College enrolled approximately 600 students.

* * *

THE FAMOUS Mustang Band of Southern Methodist University (Dallas, Tex.) is back in the collegiate limelight with its sixty pieces tuned to some unusual new tunes, as well as many old favorites among the popular airs. The Rev. V. Cyrus Barcus, who expects to receive his B.D. degree in June, is again wielding the baton and increasing the popularity of the Mustang's as one of the South's musical organizations.

* * *

With freshmen enrolment reaching 142, Wofford College (Spartanburg, S. C.) started off the 1932-33 school year auspiciously.

* * *

A DEPARTMENT of agriculture is a new feature of the Ferrum Training School (Ferrum, Va.). The institution was enabled to instal this notable department during depression times due to the fact that the federal and state governments, under provisions of the Smith-Hughes law, contribute to the expense. Ralph E. Moore, a layman of the Presbyterian Church, who has taught agriculture several years, both in America and in India, is in charge. He will teach a four years' course in agriculture and assist in the management of the farm, dairy, orchard, poultry yard, canning factory, and allied departments.

* * *

STUDENT LIST of Randolph-Macon Woman's College (Lynch-

Christian Education Magazine

burg, Va.) showed thirty-one states and two foreign countries represented in the enrolment of the 1932-33 session, which is the fortieth of the institution.

* * *

REDUCTION OF STAFF and of salaries with corresponding increase in duties is Folsom's (Smithville, Okla.) way of combating the depression. This unique school for Indians got off to a good start its twelfth consecutive term.

* * *

RECOGNITION of Millsaps College degrees B.A. and B.S. by the French minister of national education as sufficient credit for advanced study in French universities was conveyed to President D. M. Key this week by the French consul at New Orleans.

Millsaps is already fully accredited by the Southern Association of Colleges and Universities and the National Association. The French accreditation was renewed this fall.

* * *

MORE THAN two thousand graduates and former students of Millsaps College (Jackson, Miss.) were invited to attend the home-coming celebration held there on November 11, when a special Armistice Day program was observed, climaxed by a night football game between Millsaps and Howard. The home-coming event attracted visitors and former students from every section of the state.

* * *

IN THE INTEREST of international friendship the World-Fellowship Department of the Young Woman's Association at Lander College (Greenwood, S. C.) recently presented an interesting program featuring three members of the Cosmopolitan Club of Emory University (Atlanta, Ga.). V. Gabriel Oseppoff, of Russia, and Nobu Sui-

zu, of Kobe, Japan, were the guests from across the seas, while J. R. Rush, chairman of the Emory Cosmopolitan Committee, also appeared on the program of music and inspirational addresses.

* * *

A FAR CRY from the graduate enrolment of 1922, when only thirty were registered as graduate students at Duke University (Durham, N. C.) is the present registration, attesting to 223 students, seventy per cent of whom come from states other than North Carolina. In 1922 only one student entered Duke from another state, and only ten other colleges or universities were represented, while today degree holders from 127 different institutions of learning make up the graduate school student body.

* * *

THE LIBRARY at Emory University (Atlanta, Ga.) was recently presented with a slave receipt that is seventy-five years old, according to Miss Margaret Jemison, librarian. This unusual document is dated July 14, 1857, and is considered an interesting addition to the library.

* * *

DR. H. W. KAMP, professor of Greek and Latin at Hendrix College (Conway, Ark.), has accepted an invitation to join again the summer school faculty of the University of Illinois. He will conduct classes in Latin, Greek, and also in ancient history.

* * *

MERRIMON CUNINGGIM of Nashville, son of Dr. J. L. Cuninggim, head of Scarritt College, was recently selected as one of four to receive Rhodes scholarships from the Southeastern Region. He is at present a candidate for an M. A. degree at Duke University, having received his B.A. from Vanderbilt University in 1931.

Pointed Paragraphs

"It would be better to have fewer denominational colleges, and have them adequately maintained, than to have so many that some of them must be indifferently fed and supported."—*John R. Mott, in Future Leadership of the Church. Association Press.*

* * *

"Such a faculty will yearn to make Christ known to the students no matter what the class and subject may be. Religion will be taught all day long. It is my judgment and conviction that the church college dare not have a lower motive than the Christian pastor and missionary."—*Christian Education, March, 1932.*

* * *

"Religion and education are the two greatest forces in human life. They belong together. Religion without education issues in narrowness, bigotry, fanaticism; on the other hand, education without religion results in cynicism, agnosticism, atheism, and, in the end, moral degeneration."—*Christian Student, August, 1930.*

* * *

"Aristotle made a statement which has never been improved upon when he compared the body and the mind to two chariot horses, and the spiritual part of man to the driver. He said that the stronger the horses, the stronger should be the driver, lest his steeds run away and wreck the chariot."—*United Presbyterian, September 8, 1932.*

* * *

"The unvarnished unmannerliness which often passes today for the much-praised frankness of the younger generation may be tolerated while youth and beauty remain to offset it, but intolerable indeed will it be if prolonged into the years of spinsterhood and graceless obesity."—*Sockman, "Morals of Tomorrow." Harper.*

* * *

"If the alumni of a Christian college are unselfish in their attitude toward wealth and material substance; if they are characterized by a generous spirit and delight in giving for the upbuilding of the Kingdom and for their fellow-men, we have at least one good reason for classifying such an institution as truly Christian."—*W. A. Harper, in "Character Building in the Colleges." Abingdon.*

* * *

"The only college founded before the nineteenth century (and there were twenty-six of them) that was not the creation

of the Church or of individual ministers was the University of Pennsylvania, but even in this the Bible was named as a textbook, the founder, Benjamin Franklin, saying: "When human science has done its utmost and when we have thought the young worthy of honor, yet still we must recommend them to the Scriptures in order to complete their wisdom, regulate their conduct through life, and guide them to happiness forever."—*The Leader.*

* * *

"The Church must not permit the colleges, from which she has so largely drawn her ministry, to drift into inferiority. The Christian aim and character of these colleges must be preserved. The arguments in favor of the Christian college set forth years ago with masterly force by President Porter of Yale are still valid. The educational standards of these colleges must be kept as high as those of any other institutions."—*John R. Mott, "Future Leadership of the Church. Association Press.*

* * *

"Would it be wildly irrational to dream of a college that should live, move, and have its meaning in the hypothesis that there is a God? . . . Such a college would neither imitate other academic institutions, nor be beholden to the church of yesterday, but only to the church that is engaged in transcending its yesterday by repentance and reconstruction. . . . Religion would not be an appendage of academic interests, . . . nor would religious thinking continue to be on the defensive, for the whole enterprise would be inherently and aggressively religious."—*Coe.*

* * *

"The function of education is to teach man to think extensively, to think critically, to think imaginatively; to endow his mental life with the power of concentration to adventure in the undiscovered continents of truth. Education which stops with efficiency may prove a menace to man and to society. The most dangerous criminal may be the man who is plentifully endowed with the gifts of concentration, gifts, and imagination but with no morals. The most dangerous epochs in civilization are those in which the mind of the race has outdistanced its spirit, in which the increased power of the race, made available through new discoveries and inventions, is not harnessed and guided by an equally increased ethical purpose and by higher consecrations."—*Rabbi Silver, The Intercollegian.*

LEVEL
ONE

Christian Education Magazine

COLLEGE DAY
NUMBER

May 1933

COLLEGE DAY

A Co-operative Enterprise

IS THE CHRISTIAN COLLEGE WORTH-WHILE? To ask this question is but to emphasize the place and importance of our church-related institutions of learning. Out of these have come our Christian leadership in Church and state.

College Day is to be celebrated on *June 4*. This issue of CHRISTIAN EDUCATION MAGAZINE is dedicated to the promotion of that day and many valuable suggestions will be found within its pages. Suitable articles and program plans will be found in all of the general periodicals of the Church and in pamphlets which are being distributed by the Department of Schools and Colleges.

This day can and will be appropriately observed only as our educational leaders in our local churches, institutions of learning, and Annual Conferences co-operate fully and joyously in the plans for the day.

We believe therefore that our Conference Board Chairmen, Executive Secretaries, our College Presidents, Pastors, and Local Church Board Chairmen will unite their efforts to present to every local church the place and service of our schools, colleges, and universities and will do all in their power to strengthen the bond between the college and the local church.

The General Board stands ready to assist in all of these plans, and to this end we pledge our hearty and constant co-operation.

W^m. F. Quillian

GENERAL SECRETARY

Christian Education Magazine

BOYD M. McKEOWN, Editor

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Number 3

Rethinking the Field of the Christian College

IN THE MIDST of widespread and critical present conditions ranging from toppling governments and strained international relationships abroad to financial debacles and general unrest at home, it has seemed well to devote this *College Day Number* of CHRISTIAN EDUCATION MAGAZINE to a consideration of the Church-related college, its present surroundings, and its future program.

The general conditions surrounding the Christian college have been, and are, conducive to bewilderment. We mention only two of the many. The Christian college in common with other institutions, has been sorely distressed by problems relating to its own budget. In addition to that, it has been compelled to take notice of a vast amount of unemployment in the ranks of college graduates. According to "The World Tomorrow": "From the fragmentary and conservative figures so far published, one learns that there are at least 75,000 unemployed school teachers in this country; that in New York City alone there are upwards of 5,000 unemployed engineers and 1,500 unemployed journalists. The American Library Association estimates that there are 14 unemployed librarians to every position in the profession."

In spite of these and other abnormal surroundings, however, the Church-related college has held commendably to certain things which it has conceived to be fundamental in its program. It has sought to encourage cool judgment and deliberate action and it has striven to build in its students the type of character that will make impossible the recurrence of such crises in the future. It has emphasized the importance of fortitude, courage, and a wholesome sense of humor all of which help to form a basis for the spiritual development needed in recovery and prevention. President W. G. Clippinger, of Otterbein College, in opening a recent session of the Christian Education Conference of the United Brethren Church, said: "The pressure of economic problems will have its deep effect on Christian education. However, we must continue to seek those spiritual values for which the Christian college has always stood. In this spirit let us seek God's guidance as we go forward."

And now that the first shock of adversity is subsiding, the atmosphere

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is clearing somewhat, and we seem to be able, better than for many years, to see the Christian college and its field in true perspective. We feel that we are better qualified to rethink its future program. In the clearer light we are seeing that men who are doing really great tasks today are not always men of narrow specializations or even of specific training for that particular work. Even in those callings where specialized training is necessary, there is developing a new appreciation for a liberal arts foundation. Highly specialized as the medical profession is and long as is its period of special training, an eminent M.D. addressing a college assembly not long since stressed the values of liberal education and said: "When, at a medical association meeting, I hear an unusually good speech by an outstanding man in our profession and inquire into the educational background of the speaker, I seem nearly always to find that he is a man who, before entering medicine, had secured a thorough liberal arts training."

The saner philosophy which is developing on every hand makes it appear that the days ahead may be characterized by more balanced living and by a greater preparation for the right use of leisure time. If this is true it will find the Christian college in a happy position since the Christian college has always been essentially a liberal arts college and is therefore peculiarly qualified to develop in its students a wide range of wholesome interests and appreciations.

To the attainment of such an objective our clearer perspective of the Christian college and its field will doubtless lead us to certain modifications and improvements in procedure. Many suggestions have been made already. On the academic side it is argued, and not without reason, that the Church-related college will need to make some curriculum changes. It may need to place less emphasis on vocational subjects and to place a larger stress upon social sciences. On the cultural and spiritual side it has been suggested by some that the Oxford Movement may have a great contribution to make to our Christian campuses, by others that the Barthian Movement or so-called "religion of Crisis" may be an effective approach to our problem. Others have suggested organizational changes and still others a closer co-operation between college and church.

The probability is that a variety of approaches will be demanded and that above all things stereotyped procedure must be avoided. It seems evident at once that certain curriculum reorganizations, closer co-operation between college and local church, higher Christian standards of life and service on the part of faculty members generally, greater student-faculty co-operation and more student-faculty conferences, clearer statements of institutional and departmental aims, and finally, better courses, and improved methods in teaching religion might all have a decided bearing on the growing effectiveness of the Church-related college. By utilizing these and other means that will suggest themselves the Christian college will find that even the reconstruction of the cultural and spiritual atmosphere of its campus, if such be necessary, will not be an impossible or even a major undertaking.

As always, and dependent upon our own reactions to it, this crisis may

fall with crushing force or it may serve as a rousing challenge. To the Christian college it may be either a stumbling block or a stepping stone. For it to be the latter, the Christian college must clothe itself anew in its distinctive qualities. It must, without apology, magnify its Christian characteristics. The head of a state school recently said that he regarded the chapel period on their campus as the most important hour of the week. It offered, he said, an opportunity to magnify religion.

The crisis is teaching us that it is the privilege and the responsibility of the Christian college to magnify religion and that not alone in the chapel service but in every phase of its program, not one hour per week but every hour. John R. Mott in, "The Future Leadership of the Church," quotes Principal Rainey of Edinburgh, as saying, concerning the great disruption, "*It woke me up. Religion became great in my eyes.*" There is evidence to indicate that the present crisis is having a similar effect upon us, that religion is becoming greater in our eyes than ever before and that a new conception is influencing us as we rethink the field of the Christian college.

B. M. M.

Important Conferences Scheduled for This Summer

An *Educational Conference* will be held at *Lake Junaluska*, August 13-15, 1933. At this conference addresses on vital topics will be delivered by those who can speak with authority concerning present-day conditions. The afternoon will be given over to open forum discussions concerning practical problems which confront the Church. The general theme of this conference will be "The Mission of Methodism in the Present Crisis."

At *Mount Sequoyah* a conference will be held under the direction of the General Board of Christian Education, the Board of Missions and the Board of Lay Activities, beginning Wednesday evening, August 16, and continuing through Tuesday, August 22. Group discussions covering topics of vital interest will be held. Qualified leaders will conduct these groups, and platform addresses will be delivered each evening. This is primarily a conference for discussion. Complete programs for these conferences will be issued within a short time. *Make your plans to attend.*

The Christian College in the Present Crisis

BISHOP EDWIN D. MOUZON

IT IS something more than a "crisis" in which the nation now finds itself. It is nothing short of a revolution.



BISHOP EDWIN D. MOUZON

As we sit quietly in our homes or go about our places of business it is difficult, if not impossible, for us to realize fully the significance of the far-reaching changes that we see going on before our very eyes. It is part of a world-movement. The old order has changed.

Because it had been brought home to our people everywhere that something was fundamentally wrong in the national and international situation any sort of a change was thought to be better than universal stagnation. What we witnessed, however, was not stagnation; it was collapse. Old ways of doing things had led nowhere; old institutions simply failed longer to function in the strange new world in which we

found ourselves. And to make bad matters worse, large numbers of men in whom we had placed our confidence and to whom we had looked for guidance, broke down morally, or were seen never to have had that sterling character necessary for leadership even in ordinary times, to say nothing of times of change and crisis.

In the midst of all this the Church now finds itself. As made up of men and women who live in this world, and as directly related to all the institutions of human society, the Church finds itself in grave difficulty. The Church begins to wonder if it had not come too much under the influence of the secular spirit that had gripped and controlled society at large. Our feeling with reference to this matter goes farther than one of inquiry. We must not let the matter lie in doubt; we must make frank confession. Things had been too much in the saddle and had been riding to our undoing. The secular spirit had taken possession of us. A minister of another denomination tells how, when sometime since he was conducting a Methodist preacher into his pulpit to preach a Thanksgiving sermon, he said to him, "You Methodists are no better than we are." To which the Methodist replied, "We also are building million dollar churches." Which recalls a remark made by Bishop Charles B. Galloway, "We build churches in faith and pay for them in repentance." Big churches, big universities, big colleges—the idea of bigness became an obsession! Therefore we had to call on big men with big money to do big things in a big way. But religion is not always with the big

men. Spiritual insight and big business somehow or other do not always go together. Thus our churches and our schools became secularized.

It is imperative, therefore, that the Church pause and take stock. Something went wrong with the Church's message. Christianity began to be looked at solely from the human and worldly standpoint. The kingdom of God became identified with human betterment and moral reform and general enlightenment. Christ was looked at as the best man that ever lived, or, at most, as a man who became God. Human nature was said to be good and not bad. Not regeneration, but improvement was what man needed. Indeed, human nature was said to be divine, and to find God we were told we needed only to look within the human soul itself. Thus the Church lost the sense of the awful God. Men lost the sense of the sinfulness of sin. Every day, in every way, we were getting better and better. Then came the World War! We staggered on through the years that followed! And now the crisis has come, the revolution is upon us! Let the Church look to herself! Let her ministry ask in all seriousness and in genuine penitence, "Have we any saving message for the age we live in?" And again we seem to hear a voice crying in the wilderness, "Repent! for the kingdom of heaven is at hand." At hand, indeed, it is! But who is prepared to enter?

Let it be plainly affirmed that theological liberalism has broken down. Its programs and preachments have utterly collapsed. Let nobody misunderstand me. I am not suggesting that the refuge is in "Fundamentalism." Fundamentalism was dead when it was born. It lacked spiritual insight and the power of

the Holy Ghost. The Methodist, whose spiritual inheritance goes back through John Wesley to Paul and Jeremiah, and whose life derives from faith and faith alone in Jesus Christ, can never find a home in the wooden house of Fundamentalism. What we all need is to discover, each for himself, that "gospel of Christ which is the power of God unto salvation to everyone that believeth." Something more than big churches and stately services and community programs is needed. Everything in our church work must be related to God, and men everywhere must come to see that without God we can do nothing.

The bearing of all this on the *Christian College in the Present Crisis* ought to be self-evident. The Church college, like other institutions, in these up-setting times, needs to go through a process of self-examination; and the Church that has established church colleges needs to study anew its relation to these institutions.

At the present time we have three institutions classified as universities, Duke, Emory, and Southern Methodist universities. Concerning these nothing is said in this paper except to raise the important question whether in any case, except as with Duke University where large endowments have made it possible, our larger institutions should undertake the establishment and operation of various professional schools which require large sums of money for endowment and equipment and which in the very nature of the case cannot be made to contribute directly to those things in which the church is primarily interested. The Church is concerned in the training of a leadership in the ministry and in the teaching profession and in the laying of the foundations of Christian character. The largest gifts should

be made to those departments that contribute to these ends. To these things the Church is fully committed.

I am aware of the fact that the question has recently been raised in a most unexpected quarter as to whether or not the Church should conduct colleges with the specific object of teaching the doctrines of Christianity and bringing men under the power of Christ. I refer, of course, to the "laymen's report" on Missions (with which, it seems, laymen had very little to do), published under the title "Rethinking Missions," in which the position is taken that education in the arts and sciences is in itself Christian education, and that no college should be established on the mission field with the "ulterior object" (Mark the word) of bringing men to confess faith in Christ. The view just referred to is an illuminating instance of the modern humanistic view of religion which looks upon human nature as good and sets Christ down with the gods of other religions. Frankly, if we took this view we ought in all honesty to get out of the college business at once. But we do not take this view. And modern theological liberalism, impotent at home, need not expect us to follow it on the foreign field. In fact, the entire world situation—the confusion among the nations, the enormous contribution Missions have made to the life of the Orient, as well as the moral chaos and economic crisis in America—has stabbed our spirits broad awake. And we see now more plainly than we have seen before the immense importance in the definitely Christian college in the life of the world.

It is not the big college that we need; it is the definitely *Christian* college, not ashamed or afraid to be known as such. Think of what such

colleges have done in the past. Think of Randolph-Macon, Emory and Henry, Wofford, Emory, Southern, Centenary, Southwestern, Central, and others that will be thought of at once. The influence of these institutions on the life of our Southland and of the nation at large simply cannot be estimated. And the influence of men like Blackwell, Kilgo, Few, Carlisle, Snyder, Hyer—not to mention others—will go on till the end of time. Religion, character, learning—these are the things needed in our Christian colleges. Stop trying to imitate the world. Cease endeavoring to be like state schools. Be done with trying to be so liberal as not to offend anybody. Have convictions and stand by them.

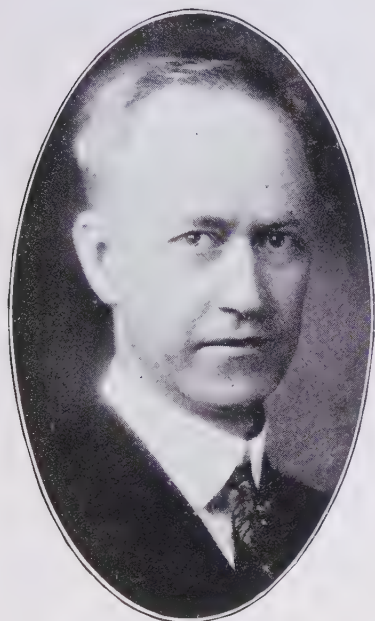
The times call for consecration and self-sacrifice, both on the part of our teachers and on the part of our constituency. Elimination must be made. Two schools cannot live where one can hardly exist. Sentiment must be sacrificed in the interest of the cause of Christ. Annual Conferences must not be stampeded into cutting down educational assessments. Men of means who love God and his Church must be made sure that gifts made will be kept sacred and will contribute definitely to the end for which the Christian college is supposed to exist. Faddists must not be allowed to attach conditions to their gifts with a view to propagating their eccentricities. Church politics must be kept out of the election of trustees. The best men must be called to this business. And then they must be trusted to stand by the Church and the Christian men put in places of leadership in our colleges.

Let us all hold steady. "Watch ye, stand fast in the faith, quit you like men, be strong."

The Contribution of the Christian College to the Young Woman in the Present Crisis

WALTER D. AGNEW*

THE popular notion of the contribution that any college has to make to growing youth is that of knowledge. This is by no means unim-



WALTER D. AGNEW

portant. The college seeks to transmit to its students the enriching intellectual and social heritage of the past. Not to make this contribution to a considerable degree would be tragic. That there has been any progress in the human race, any enlightenment, any social amelioration, any improvement in standards of conduct and in attitudes toward life, is due to the fact that succeeding generations have profited by the accumulated experience of the past as expressed in history, literature, the fine arts, government, and religion.

Such knowledge forms a basis for judgment in the solving of modern problems. It brings its own personal enrichment. It is fundamental as equipment with which to live a most useful life.

But the college must render additional service to growing youth if this acquired knowledge is to become most helpful to the individual and to society. "Knowledge is power," but it can as easily become a power for evil as for good. Dynamite is power, but it may be in the hands of men treacherous to the social order who use it to destroy homes and human life, or it may be in the hands of men of character and worth who use it to blast out the pure ore of the mines or to build roads over the rugged mountains, making easy avenues for commerce. The mere acquirement of knowledge does not guarantee that it will be used constructively for the benefit of society. The writer recalls a brilliant classmate in his college days who made the highest grades in the class in Ethics, and at the same time was cultivating habits that classed him among the derelicts of the college campus. The college must consciously, avowedly, and persistently seek to cultivate in growing youth those habits of conduct, attitudes, and ideals which when associated with knowledge will make them a power for good in society.

It is in this latter function that the colleges for women have the opportunity to render most successful service. A college for women is usually a small college, which affords opportunity for working individually with its students. They

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get a close personal touch with their professors. The college for women usually has a large per cent of its student body resident on the campus, which affords the opportunity of encouraging suitable activities for the development of personality and the cultivation of attitudes, habits, and ideals that accord with the high purpose of the Christian college.

The great preachers of the Christian message today maintain that the chief distinction of Christianity is its emphasis upon the value of human personality. All the high ideals and attitudes of the Christian life may be regarded as the outgrowth of this lofty conception. The present crisis may be capitalized by the Christian college in making this teaching of Christianity vital and real in the thought and conduct of growing youth. In the days of prosperity wealth creates social distinctions and sharp social cleavages that destroy an appreciation of the value and sacredness of personality. Other values loom vividly before the economically favored youth. But in times like these, artificial distinctions of wealth are easily broken down, because all classes are brought to the same economic and therefore social level. What a time this is to teach this sublime doctrine to the students of our church colleges, and especially in our women's colleges, where social distinctions are often the most acute. The loss of material wealth brings out in strong relief the enduring riches of culture and character. These are enhanced in value as stocks and bonds depreciate.

There are many evidences that in these latter days the women's colleges are seeking to cultivate the highest type of Christian democracy in campus life. Witness how rapidly social sororities are passing from colleges for women and how other

barriers to a realization of Christian social ethics are breaking down.

The fact that the present crisis is world-wide, affecting all nations and races, stirring them into strife and causing new complications to threaten the peace of the world, affords another opportunity for the church college to apply the teachings of Jesus in his emphasis on the value of human personality. If the human race is not to destroy itself through the clash of nationalities and races, the various conceptions of race superiority and national hatred must give way to the sublime teaching that all peoples are equally the children of God and all belong to his great family. If leadership in the achievement of this Christian ethic in society does not come out of the Christian college, we shall look in vain for it elsewhere.

The church college for women because of its large enrolment in residence halls and its emphasis upon campus life, has a great opportunity of cultivating among its students an international mind that shall have a Christian attitude toward and a proper respect for youth of all races. On the campus of every Christian college for women there should be in residence foreign students, if only a few, whose successful participation in activities with freedom and equality among all the students on the campus will excite the admiration and respect of the college community. Such friendly association with other nationalities in our church colleges, will contribute more toward world peace, international understanding, and Christian missions, than can be effected by any amount of study of theory and precept.

One of the greatest movements of modern times is the migration of students from one country to an-

[Continued on page 29]

A New Deal

ROBERT L. CAMPBELL*

IN THE golden days of 1929, when the national anthem was the song of the ticker and it was the man of big business who bestrode the narrow world like a Colossus, the college felt herself irresistibly drawn



ROBERT L. CAMPBELL

into the swirl of the current. "Achievement" was the word that fell most frequently from the lips of our chapel speakers, and the ideal commonly held up to "you young men upon whose shoulders will soon rest the responsibility of carrying the world to new heights" was that gleaned from the pages of the success magazines which claim, perhaps all too truly, to mirror American life.

But things have happened since the turn of the decade—bewildering, turbulent things. As our vaunted financial and industrial

temples crashed about our befuddled heads it gradually dawned upon us that our economic idols had not only feet of clay but also brains of sawdust and hearts of ashes. Out of the wreckage men and women are sending up everywhere a cry for a revision in our whole fabric of life—a new deal, they call it. There is not unanimous agreement upon the exact instrument which shall bring about the change. To some it is politics; to others it is a different industrial organization. Two basic necessities, however, are coming to be recognized as fundamental to any satisfactory reconstruction of society.

The first of these is that we shall accept—all of us—our obligations as members of a social body. No one doubts that a large share of our recent troubles came upon us because people generally lost confidence in those who occupied positions of responsibility and trust. And confidence can never be rebuilt or maintained except upon a foundation of the homely virtues of honesty, integrity, and fair dealing. The unprecedented acclaim which the whole nation has given to our new president is both pathetic and encouraging — pathetic, because it shows our desperate need of a leader with the qualities that he seems to possess, together with our astonishment that such a man could actually be found; encouraging, in that it seems to indicate a chastened disposition on our part to follow idealistic leadership. We are learning now by bitter experience the elementary social lesson that the welfare of all is the surest guarantee of the good of each and that self-aggrandizement at the expense of our fellows, whether they be remote or near, is

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the most direct route to utter collapse.

The second basic necessity of the new deal is that we must expand our resources of wealth, which means, first of all, that we must re-construct our definition of what wealth actually is. The idea that wealth is whatever avails for human welfare is not new, but it is one that we seem to have great difficulty in keeping hold of, possibly because we take our cue from those economists who, with all the persistence of a hen sitting upon a china egg and with about as much chance of ultimate success, propose to erect a workable economic order upon material goods alone. Years ago Ruskin pointed out with unescapable logic the inadequacy of such a restricted conception of wealth and value, but his voice was drowned in the clamor of the world-wide industrial movement. That clamor has subsided appreciably now, and we are able to catch more distinctly his noble message that the greatness and the happiness of a people can never be measured solely in terms of their manufacture and sale of commodities but rather in their capacity to draw upon and utilize the inexhaustible store of aesthetic, intellectual, and spiritual wealth that everywhere encompasses them. With our money impounded in banks or swept away in depreciated investments we yearn mightily for a type of wealth that will be unaffected by bank failures or market fluctuations. And one of the most encouraging signs of these dark days is that men and women who can no longer afford the artificial and money-bought pleasures that seemed so necessary a few years ago are discovering the joy of reading, of conversing with friends, of games around the family fireside, of meditation, of contemplating the never-

cloying beauty of the world in which they live.

Around these two great ideals of the new order of things the liberal arts college can rally whole-heartedly and with a distinct feeling of relief. For the college has not been entirely comfortable in something like a quarter of a century, largely because of the fact that she was not quite sure just what she was supposed to be doing. She played the grand game of success because everybody who appeared to amount to anything seemed to be playing it. In harmony with the all-dominating world of business she adopted "bigger" and "better" as synonymous terms. She half mistrusted her old-fashioned curriculum and introduced a host of "practical" courses. She attempted to lure students by the attractiveness of her pre-professional work and with elaborate statistics proving that a college graduate could reasonably expect to receive an average of fifty-two dollars and seventy-three cents a month more than the individual who had merely finished high school. And all the while she was harassed by gloomy prophecies of extinction because she could not answer satisfactorily the embarrassing question, "What are you doing that could not be done better by the professional school?"

There is an opportunity now for the college to answer that question with dignity and force. She can become again, in the words of Woodrow Wilson, "A nursery of principle and honor." Let her continue to do her share in equipping men and women with the tools for carrying on the workaday affairs of life. That is a task by no means to be slighted or despised. But let her add to this a twofold aim toward the accomplishment of which she will bend her most vigorous efforts: first,

to guide her students in the formation of a lofty and genuine philosophy of life; second, to give them the ability to recognize and use the unbounded treasure of non-material wealth that is available to man. If she will do these things there is not an institution in the land that can challenge her position or exceed her contribution to society.

There is convincing evidence that the liberal arts college is not blind to her opportunity. On every hand there are indications that the emphasis in undergraduate education is shifting from the narrowly professional and utilitarian to the humanistic point of view. It is coming to be assumed that courses in mathematics, physics, and chemistry are not designed solely to train up another generation of scientists or technicians but also to afford any intelligent human being some insight into the limitless secrets of his universe. Students in biology are not all prospective medics. Some of them merely want to learn more about this marvelous thing called physical life. Work in the Bible and in the field of religion is not provided for ministers alone but for any who are curious to see how this strange conception we call religion has molded and been molded by human development. Our students are not taught history and literature primarily that they may become more clever lawyers. And certainly not merely that they may teach. Of all the ridiculous concepts that are the product of our over-vocationalized society, this of learning simply to teach is the crowning example. If one learns only that he may become the teacher of other prospective teachers in the same subject there seems to be no special reason for anybody bothering about the subject in the first place. And there is but little more justification in

learning merely to acquire a certain technical skill. But when we regard all knowledge—science, the arts, and the so-called humanities—as material out of which we may evolve a satisfactory attitude toward ourselves, toward our fellows, and toward the infinite, then the educational process makes sense. It is a wholesome sign, then, that the college is showing an inclination to present material not as the professional equipment of a limited few but rather as a common heritage of the human race.

Nothing more definitely indicates the humanistic trend in schools at the present time than the prominence being given to the fine arts, particularly music. It is interesting to observe that in the two civilizations most characterized by humanism—the Greek and the Renaissance—music was held to be one of the major elements in a man's education. Until recently the twentieth century attitude has been rather an amusing one. The majority of parents who provided music instruction for their children were prompted by one or the other of two motives. There were those who regarded musical ability as one of the extras—an "accomplishment." It was desirable because the possessor evidently belonged in a social stratum above the common herd and because it gave an occasional opportunity for showing off; but it was never to be classed with really weighty matters—salesmanship, for example. The second group of parents were sustained by the hope that their children might eventually "do something" with their music—meaning, of course, that music might become their means of livelihood. People who regarded music as a potential means of expanding life were few indeed.

This state of affairs is pretty sure-

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ly passing. If what has taken place in my own college is at all representative, the change is rapid and sweeping. Up until a few years ago our faculty, always jealous of its academic standards, looked with disfavor upon the proposition to admit music to the curriculum. Our music was cared for chiefly in the form of "activities," and the activity consisted for the most part in shouting four-part songs for men's voices or tooting a miscellaneous collection of horns in which saxophones strongly predominated. In 1929, virtually forced to it by circumstances, we established our college of music. Thanks to our lucky star, we secured as director a man whose artistic talent is matched only by his genuine and wholesome personality. No one who is not blind, deaf, or dead could fail to detect the new spirit that has come upon our campus within the past four years. Last spring a mixed chorus of forty voices sang Gaul's oratorio *The Holy City*. This year the same group, increased by twenty members, has ready Rossini's *Stabat Mater* in the Latin. Our string ensemble can play Mozart creditably. Our student body can listen to a program of good music without pain. Our public assemblies, under the influence of stately music, have gained in dignity and impressiveness. In the classes in music appreciation it is not the scrubs who are in the majority but high-ranking students who want to discover what music is all about. It is good to see the genuine enthusiasm for real music. The determination with which sixty ordinary boys and girls peg away at some intricate oratorio chorus is inspiring and their unfeigned delight when the thing gradually assumes shape and meaning warms the heart. Not three of them, perhaps, will ever become pro-

fessional musicians, but they can never again fail to be stirred by one of the grandest forms of language that the human brain and heart employ.

And this, unless I am as mad as the March Hare, is genuine education. For the life of me I have never been able to detect any difference in educational value between a study of *Hamlet* and a study of the *Messiah*; or between *Paradise Lost* and *The Last Supper*. All express man when he is most nearly divine. All, when we truly learn them, draw us in the direction of divinity. May this new ideal of education spread until the college gets an undimmed vision of her purpose—not that of training lawyers or bankers or teachers or men of business, but of developing human beings who can add to their material possessions the infinite wealth of the mind and the soul.

Back Numbers of Christian Education Magazine

A RECENT communication from the New York Public Library advises that after receiving such back numbers of CHRISTIAN EDUCATION MAGAZINE as were available from this office they have the numbers noted below. They are anxious to complete their files, if possible, and the courtesy will be greatly appreciated if any of our readers who no longer need their copies will present them to the library. Copies may be sent direct to The Director, New York Public Library, Fifth Avenue and Forty-Second Street, New York City, or they may be sent to this office. The library has the following: Vol. 14, Nos. 2, 4; Vol. 15, Nos. 1 to 4; Vol. 17, Nos. 1 to 4; Vol. 18, No. 3; Vol. 19, Nos. 1 to 9; Vol. 20, Nos. 1 to 4; Vol. 21, Nos. 1 to 5; Vol. 22, Nos. 1 to 5; Vol. 23, No. 1.

How the World Looks to a College Senior

ELIZABETH ALEXANDER*

THE average college senior of this year faces two rather complex problems. The first has to do with the very pressing question of the future, economically considered. The second is of a similarly serious nature and involves that which, if left to go to extremes, might lead to a personality difficulty of some magnitude. Briefly, it is this. When the mem-



ELIZABETH ALEXANDER

bers of the present senior classes of our colleges were in preparatory schools, certain advantages, in line with the inflated trends of the times, were presented to them as being bound to accrue from a college education. Assembly speakers and college field representatives repeatedly pointed out the fact, which was at that time true, that a college diploma practically guaranteed to the indi-

vidual who held it a lucrative position. Statistical companies of one sort and another had worked out comparative wage scales for elementary school graduates, high school graduates, and college graduates. A college diploma was, then, to be considered as a ticket to economic independence, the train to leave the day after graduation.

The fact was that from our own observation we had learned the same thing. Older brothers and sisters had stepped into positions which were considered good even in that day of high wages. College students were being signed up for positions even before the days of graduation; there even seemed to be some competition on the part of employers for college graduates to meet the increasing demands for trained workers. It seemed to us, and not only to us but to our parents as well, that the college was saying, and our economic order was echoing it, "Let us have you for four years, and we will guarantee you an opportunity to serve in that field in which you have made your preparation."

The result of such an idea has been easy to determine. We entered college with this philosophy of education. We considered college principally as a means to an end. The idea that we were there to learn something entered our minds only spasmodically; we had come for a diploma, to get a job. We were there for that diploma. But things have changed since that time. We have come up against an economic situation which has been so far-reaching as to permeate every phase of our lives. We have been brought face to face with the startling fact that things which we were sure

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could never happen in America have happened. The college graduate then is facing this second question of somehow meeting this first problem of his economic future in such a way that he may maintain the self-respect which comes only with performing a useful task and, at the same time, hold on to his idea of the fairness of the world. To illustrate, a year ago, the dean of an engineering school addressed the senior class of that school to the effect that not more than one-third of them would secure positions in the field in which they had prepared themselves. Given the fact that those young men had started their training with the tacit understanding that jobs would be available, the disillusionment which followed such a statement of the true condition of affairs can be imagined.

Nor is it merely a matter of financial remuneration or the desire for economic independence that darkens the outlook for the college senior. There is a desire to be of some use in the world, a desire to perform a significant function in the order of things that in the final analysis makes the possession of a definite task so essential to the most of us. Illustrations of this fact are not wanting. The Scoutmaster, the Girl Reserve counselor, the volunteer social worker are positions the need for which has often been furnished in these last months by the desire of the individual to be of some significance in society. We have waked up to the fact in America that we must have employment. The government has but recently stepped in and taken a more decisive hand in the re-employment of the former wage-earner, but while we are encouraged by this step, these questions of the newly trained individual have not been touched. The question, as it

seems to the college graduate, is not so much a matter of whether or not the college has kept faith in its promise. Rather it is whether or not the economic order and society have kept faith, and while the picture at present seems dark, we have no reason to be hopelessly pessimistic; economic and social readjustment will come.

However, the institutions of higher learning must play their part in this readjustment. The question has not been raised in the minds of most of us as to whether or not a college education is worth while. According to the old philosophy, education as a means to the end of economic independence, we might, now, indeed, question the worth of our colleges, but the fact is that out of our economic and social experiences of the past two years, we have found new values in education just as we have in nearly every other department of human life. We have discovered among other things that the college experience holds a great deal that can never be measured in terms of dollars and cents. We have discovered that a college education can be somewhat of an end in itself—the end of personal development, and that it is something more than a course to be endured as a necessary evil until the diploma is at last handed out.

And then we have discovered something else. In this economic period when the law of the survival of the fittest seems to be playing such a vigorous rôle, we have found that, as far as preparation is concerned, specialization has been dealt a substantial blow. Taking the statement of the engineer to which we previously referred, it contains the obvious implication that the two-thirds of the graduates who do not receive positions in their own field

[Continued on page 29]

Pastors and Their Extra-College Training

W. M. ALEXANDER

OUR CHURCH is slowly but steadily achieving the goal of a well-trained pastoral leadership. It has not been long since the seminary man was rather rare in our ministry. In 1931 of the 135 men coming into our annual conferences on trial, about 25 per cent of them held B.D. degrees. A much larger per cent had received some seminary training beyond their college courses. Of these 135 cited above, 57 per cent were college graduates while only four out of the entire group had not completed the requirements of two years of college work. Both in seminary and college graduates these figures show a marked advance over the average of a decade ago.

The Commission on Courses of Study created by the last General Conference has given considerable thought to these conditions as it has proceeded with its work. It is felt that as gratifying as our progress has been in this matter much remains to be desired. There are very competent men who have not met the college requirements, but they would be better men for having met them. So the urge is for a more thorough preparation before these men apply for places in our conferences. In harmony with this principle the new Courses of Study will be designed to require a higher degree of preparation upon the part of candidates before they will be admitted on trial. The purpose, of course, is not to eliminate good men, but to see that all have the fundamental training so necessary even to begin the work of effective leadership in the Church today. It is being provided that these new courses may be taken in our Pastors' Schools very much as they have

been through the years, only it is expected that both these agencies may render an increasing service when the new courses are put into effect at the beginning of the next quadrennium.

The most widely used and apparently the most effective extra college agency for ministerial training in our Church is the Pastors' School. The Pastors' School movement began in a rather loose, though quite effective way about three decades ago. It has grown steadily and under careful guidance has come to its present place of influence as a training agency. Evidently it serves a fundamental need when in a depression year like 1932, more preachers were enrolled and more credits were issued than in the years immediately preceding. Fourteen Pastors' Schools—one more than in 1932—have been set up for 1933. In addition to these the Department of Schools and Colleges co-operates with the Department of the Local Church in some Conference-wide Training Schools. Last year more than one-third of our 7,000 pastors attended these schools where they received more than 2,500 credits in courses dealing with vital phases of their ministry. Time and space do not permit an exhaustive discussion of this subject here, but suffice it to say that hundreds of our preachers and whole areas of our great Church have been made over in their thinking and Christian experience and have been quickened into a new effectiveness in the work of the Kingdom because of the fellowship, inspiration, instruction, and guidance received in our Pastors' Schools. The Church is urged to give these Schools her best support.

Preparing for Service in the Local Church

H. W. WILLIAMS

A COLLEGE president once said: I should like for each student leaving this college to have a keen appreciation of the work of the local church, and be prepared to take a place of constructive leadership in the church in the locality to which he goes. I should like for my students to know about the work of the Methodist Church in training leaders for the local church and to take courses in the training schools and leadership schools."

It is a significant fact that the work of the Southern Methodist Church in training leaders in the local church is becoming closely related to the work of our colleges and universities. Evidence of this may be seen in the plans for the Leadership Schools at Lake Junaluska and Mount Sequoyah this summer. Effort has been made to make them the best ever, and to provide courses under capable instructors for workers in local churches, and for district and conference officers. College young people will be especially interested in the Young People's Leadership Conferences at Lake Junaluska and Mount Sequoyah. Many of them will also have a keen interest in the Junaluska School of Religion at Lake Junaluska.

A Young People's Leadership Training Conference for leaders among young people west of the Mississippi River will be held July 13-25 at Mount Sequoyah. It will afford the best there is in leadership training plus fellowship with the choicest of Methodism's young people. Courses dealing with all phases of young people's work as well as vital problems of the day will be offered. Prominent leaders such as Bishop Paul B. Kern, Dr. William

F. Quillian, Dr. J. Q. Schisler, Rev. Walter Towner, Boyd M. McKeown, R. L. Hunt, Miss Alleen Moon, Miss Ina C. Brown, Miss Sadie Mai Wilson, Miss Myrtle Charles, and Rev. Mims Thornburg Workman will have part in the conference.

A joint leadership training school between the Board of Missions and the Board of Christian Education will be conducted at Mount Sequoyah, July 27-August 10. Courses on young people's work, Worship, Parent Education in the Local Church, Religious Work with College Students, Missions, and special courses for workers with children, workers with young people, district workers, and conference workers make up the course of study. Bishop Paul B. Kern, Dr. William F. Quillian, Bishop Hoyt M. Dobbs, Dr. W. M. Alexander, Dr. A. W. Wasson, Bishop Edwin DuBose Mouzon, and Dr. J. Q. Schisler will be speakers.

At Lake Junaluska, N. C., the Leadership Schools will feature:

A Young People's Leadership Conference, August 3-15. The general theme and the courses offered will be the same as at Mount Sequoyah. Prominent adult leaders including Bishop Kern, Dr. H. Shelton Smith, of Duke University, Rev. Walter Towner, Rev. J. Fisher Simpson, Rev. John Irwin, of Chicago, associated with the Department of Missionary Education of the Methodist Episcopal Church, and Dr. J. Marvin Culbreth, Durham, N. C., will be identified with the program.

Co-operating with the Board of Missions a Leadership School will

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be held at the Mission Building, August 3-15.

The second term of the Leadership School will be August 16-30. Courses for children's workers, workers with young people, district workers, and conference workers will be offered.

The Junaluska School of Religion, jointly sponsored by the Board of Christian Education and Duke University, will be conducted for a period of six weeks beginning July 24 and closing September 1. It will offer college work of graduate and undergraduate levels, providing courses in Bible, Missions, Christian Education, and Homiletics. Credit is recognized by the School of Religion of Duke University.

Many pastors, local church workers, and college students will find their way to the Leadership Schools this summer for inspiration, guidance, and good fellowship in the common cause of bringing in the Kingdom. For complete information write Division of Leadership Training, 810 Broadway, Nashville, Tenn.

Available College Day Materials

DUE TO excellent co-operation received from the editors of our general periodicals and from leaders over the Church whose services have been drawn upon in preparation of College Day articles, the Department of Schools and Colleges has been able, this year, to make available a larger supply and a greater variety of College Day helps than ever before. The list of special College Day articles and other program materials appearing in June periodicals includes the following:

The Church School Magazine, "The Function of the Church College in Higher Education," by Dr.

C. M. Dannelly; also a special worship program for the Sunday school on the theme, "Study to Show Thyself Approved."

The Adult Student, "Methodism's Passion for Education," by Dr. C. M. Dannelly.

The Epworth Highroad, "Christian Training for the Laity," by Dr. C. M. Dannelly.

The Methodist Layman, "Why College Day in the Local Church," by Dr. R. E. Womack.

The World Outlook, "The Distinctive Contribution of the Church College," by Dr. H. C. Henderson.

The Christian Advocate, a Special College Day Number, May 26, containing a timely editorial on College Day by Dr. W. P. King, together with articles by Bishop Kern, Bishop John M. Moore, Dr. Edward F. Cook, Wesley C. Davis, and others.

In addition to the above materials it is felt that the articles in this number of CHRISTIAN EDUCATION MAGAZINE should be helpful in planning for an appropriate observance of College Day and that the content of two pamphlets which the Department of Schools and Colleges has for free distribution on request should also be helpful. These pamphlets are: *The College Day Manual*, prepared a year ago but containing fundamental material which is as applicable in 1933 as it was in 1932; and a new pamphlet of general information bearing the title, "Universities and Colleges of the M. E. Church, South."

B. M. M.

For unavoidable reasons, Volume XXIII, Number 2, of the CHRISTIAN EDUCATION MAGAZINE was not issued in March, 1933.

THE DIVISION OF
The Wesley Foundation
J. M. CULBRETH

The College Student's Place in the Local Church

WHEN a college student returns home during vacation he finds it a little hard to fit into his old niche in the local church. Even a year's experience in an institution of higher learning spreads the gap between his thinking and his tastes and those of the young persons with whom he was once associated and who did not go to college. Obviously, of course, with young persons still in the age group of high school pupils he has even less in common.

If this is true in regard to the college student when he returns to the home church it is even more true of the college student who tries to find his place in the local church in the college community. Between him and the young persons who are not college students there is not, to say the least, a strong affinity. As a matter of fact there soon emerge barriers which tend to keep them apart.

For one thing, young persons of college age in a college community who do not themselves become college students often become suspicious of and resentful toward college students. The fact that they themselves are not able or do not care to take advantage of the opportunities offered easily engenders dislike of those who have availed themselves of these opportunities. The result is a feeling of displeasure when in the presence of students, which may on small provocation develop into open hostility.

Antagonism between the two groups is almost sure to appear in the matter of filling the offices in

the organizations designed to serve young people. In some cases the non-college group gets in the saddle, in other cases the reverse takes place. Either way, a situation is created which hinders rather than helps the interests of the total group. Efforts to divide the offices equally between the groups may ease the tension but may not meet the fundamental difficulty. That is the inescapable fact that college students are not easily led by persons less mature or not as fully equipped as they themselves.

In the effort to provide instruction for college students in the local church school embarrassment is also encountered. A father living within a few blocks of a church inquired of the pastor whether there was a class in the Sunday school which would meet the needs of his son who was past the half year as a freshman. Now there was a lively young men's class in this church which appealed strongly to the youth who composed its membership. But the instruction, or rather the discussions, which took place in this class would have been foreign to the tastes and the intellectual and spiritual needs of the college man. The suggestion of forming a class especially for college students, however, met with quick and determined opposition by officers of the young people's organizations.

The conditions which are indicated above keep many college students out of the program of the local church. Is there a remedy?

Two suggestions may be considered. The first is that, within the Young People's Department of the local church there be set up a sub-

department for college students, to be officered by college students and managed for their benefit. The life of this group would be coextensive with the college year, and no damage would be inflicted upon the local young people's program when the students went home on vacation.

The second suggestion is that the care of college students in the local church of a college community is a duty of the Adult Department as well as of the Young People's Department. Joint responsibility calls for co-operation. A large number of college students are actually of the age of the Young Adult group for which special provision has already been made in the Unified Plan. And those who have not reached the calendar age yet, in maturity of development, adapted to the interests of young adults. It is conceivable that in some local church situations the Wesley Fellowship might be an effective means of dealing with college students.

While the importance of fitting the college student into the organized life of the local church need not be minimized, at the same time more stress ought to be placed upon the relation of pastors to college students. When asked what effort his church put forth to attract students a pastor in a city where two colleges are located replied, "O well, if any college students want to come to our church and will just say the word we'll find some place to put them." Naturally the pastor's attitude was reflected in that of the officials of the church. That is usually the case. And when it is the case, neither the program of the organizations of the church nor the message of the pulpit is likely to cast a spell over the spirit of the students in the community.

Members of the faculty, far more than they realize sometimes, exercise a deciding influence in deter-

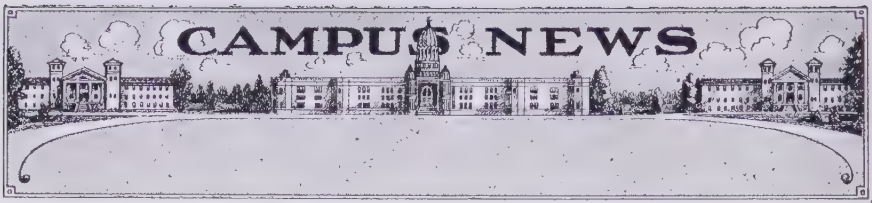
mining the attitude of college students to the local church in the college community. If they remain critical and stand aloof from the work of the church, or if they meet their promised obligations indifferently and weakly, it will be increasingly difficult for the local church to overcome the reluctance of students to become identified with the program, or any part of it.

To aid the college student to find his place in the local church then, some things are clearly necessary; first, to relate him in the right way to the young life of the church; then, to encourage pastors to assume more responsibility for the student; and last to lay upon faculty members a feeling of obligation to encourage in every way possible the cultivation of the religious interest of the student.

Dr. Jack to Head Randolph-Macon

ACCEPTANCE by Dr. Theodore Jack, Vice-President of Emory College, Atlanta, Ga., of the Presidency of Randolph-Macon College, has been announced by Robert C. Watts, chairman of the committee appointed by the trustees to choose a president to succeed Dr. Dice Anderson, resigned. Dr. Jack is to take office in the late summer, just previous to the opening of the fall term of 1933-34.

Dr. Jack, '01 of Southern University, received his A.B. degree from the University of Alabama, has done graduate work at Harvard, and has a Ph.D. from the University of Chicago. For seven years he was a professor at his Alma Mater, Southern, when the institution was located in Greensboro. He is author of *Sectional and Party Politics in Alabama*.—*Hilltop Alumnus* (Birmingham-Southern Publication).



MILLSAPS COLLEGE CELEBRATES FOUNDER'S CENTENARY

THREE major spring events are on the calendar of Millsaps College (Jackson, Miss.), beginning with the annual Campus Day program already held on April 1; the extension project initiated with the mid-April number of the *Purple and White*, student publication; and climaxing with the celebration on May 30 of the 100th anniversary of the birth of Major Millsaps, generous donor to the institution which bears his name.

The hundredth birthday celebration will also mark the tenth anniversary of the presidency of Dr. D. M. Key, who became Millsap's fourth president in 1923, and will be an event of the annual commencement season, May 27-31.

Dr. Key and special committees are working on plans for an outstanding program, which will attract friends and alumni from every section of the South to attend graduation exercises. Examinations for the second semester will begin May 20, and the following week will be devoted to the celebration. A distinguished churchman is to bring the baccalaureate message on Sunday, May 28.

The college extension project being worked out by President Key was introduced to high school and college patrons all over the state of Mississippi with the April 15 issue of the *Purple and White*.

SOUTHERN COLLEGES OUST CAMPUS POLITICS

IN ACCORDANCE with the new plan inaugurated recently by President

Ludd M. Spivey, of Southern College, campus politics is being ousted by the method of making nominations for student officers strictly on a basis of individual merit.

Nominations are made by a committee of three faculty members and ten students, and these names are passed on to the student body for final action. Prior to initiation of this plan, all student offices were filled exclusively by general vote of the student body.

DUKE ACQUIRES NEW COLLECTION

DUKE UNIVERSITY (Durham, N. C.) recently added a valuable collection to its forestry library, that of the late Prof. James M. Toumey of Yale University. The collection comprises the private library of the Yale professor, and is said to increase greatly the facilities of the forestry department.

Many of the volumes numbered in this collection it is now practically impossible to obtain, among the most prized sections of the gift being a complete set of "Experimental Station Record" and *Forestry Leaves*.

The gift was made through Mrs. Mammie Toumey, of New Haven, Conn., and Dean H. S. Graves, of the Yale School of Forestry. The Duke forestry director, Dr. C. F. Korstian, was formerly associated with Dr. Toumey, and at one time collaborated with him in the writing of a forestry book.

MOST WOMANLY WOMAN A COLLEGE HONOR

FOR THE eighth consecutive year, a feature of the commencement season at Columbia College (Columbia,

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S. C.) will be the presentation of the ring to the "Most Womanly Woman," according to President J. C. Guilds, who announces that the recipient of the ring this year will be Miss Elizabeth Brunson, of Latta, S. C.

Miss Brunson was elected by fellow-students, following a brief talk made by Mrs. T. W. Munnerlyn, college hostess. It is the climax of a number of honors Miss Brunson has received at the hands of her associates in college, for she was president of her freshman class; member of the Y. W. C. A. cabinet and student council during sophomore and junior years; and is now president of the Y. W. C. A. She is a member of the 1933 graduating class, and is a member of the Sigma Omega sorority.

The student receiving this honor each year since 1926 has been awarded at commencement time a ring given by Dr. and Mrs. Guilds, which bears an attractive miniature of the statue of the "Women of the Confederacy," and the inscription, "Most Womanly Woman," Columbia College, 19—.

NEW SCIENCE BUILDING HONORS MILLSAPS FACULTY HEADS

THE ceremonial of naming the new science building at Millsaps College (Jackson, Miss.) on January 12 witnessed the honoring of two Millsaps professors and the official welcoming to the Millsaps skyline of a new structure, according to Dr. D. M. Key, president. The new building was officially named "Sullivan-Harrell Hall" in tribute to Dr. J. M. Sullivan, head of the department of chemistry and geology, and Prof. G. L. Harrell, professor of physics and astronomy.

Sullivan-Harrell Hall, dedicated in 1929, was named by the student

body of Millsaps, and students this year placed the name letters above the handsome portals of the building.

Tributes paid the two professors reminded the student body that it was largely through the personal interest and determination of Prof. Sullivan and Prof. Harrell that the campaign for funds was pressed and construction of the building completed, giving Millsaps one of the best equipped science buildings in the South.

EDUCATORS AND CHURCHMEN TAKE PART IN GREENSBORO COMMENCEMENT PLANS

THE Rev. H. Grady Hardin, pastor of West Market Street Methodist Church in Greensboro, has accepted the invitation of the senior class to deliver the commencement sermon on Sunday, May 28, according to Dr. S. B. Turrentine, president of Greensboro College (Greensboro, N. C.).

Commencement exercises begin on the afternoon of Saturday, May 27, with a business meeting of the alumnae association, at which members will welcome 1933 graduates into their ranks. The annual alumnae-student banquet will be held in the evening, and climaxing the first day of commencement season will be the presentation of the annual dramatic performance by the Greensboro College Players.

Sunday will be marked by the delivery of the baccalaureate sermon.

Monday's program includes class day exercises held at 5 P.M. on the front campus, and an evening grand concert. The commencement season will be climaxed at 10 A.M., Tuesday, by graduation exercises and the commencement address given by Dean Justin Miller of Duke University School of law.

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RANDOLPH-MACON TO HEAR NOTED
MINISTER, EDITOR, AND AUTHOR

NOTABLES in the fields of religion, journalism, and literature will be speakers at the approaching commencement exercises of Randolph-Macon Woman's College (Lynchburg, Va.).

Dr. Forney Hutchinson, pastor of Mount Vernon Place Methodist Church, in Washington, D. C., and regarded as one of the outstanding pulpit orators of his denomination, will deliver the commencement sermon Sunday morning, June 4; while the speaker for commencement exercises Tuesday, June 6, will be Dr. John H. Finley, editor of the *New York Times*.

The speaker for the alumnae banquet, which will be an event of Saturday, June 3, will be Mrs. Pearl S. Buck, graduate of the class of 1914, and author of *The Good Earth*, and other books on life in China.

INSTITUTE OF INTERNATIONAL RELATIONS TO BE HELD AT DUKE UNIVERSITY

DUKE UNIVERSITY announces the holding of the Duke Institute of International Relations, in Durham, N. C., June 12-24 under joint auspices of the American Friendly Service Committee and the university, and comprising a 12-day course on international relations designed for public and private school teachers, ministers, Y. M. C. A. and Y. W. C. A. secretaries, leaders of boys' and girls' clubs, theological seminary students, chairmen and members of international relations committees.

Members of the faculty will be such eminent authorities in their respective fields as Sidney B. Fay, professor of history at Harvard University; Kirby Page, editor of

The World Tomorrow; John Emlyn Williams, Central European correspondent of the *Christian Science Monitor*; Prof. Josiah Morse of the University of South Carolina; Elbert Russell, dean of the school of religion at Duke; and many others. A series of evening lectures will also be given by outstanding leaders.

Similar Institutes of International Relations are being held this year at Haverford College, Haverford, Pa.; Northwestern University, Evanston, Ill.; and Wellesley College, Wellesley, Mass.

Quarterly Emphasis on Church Schools and Colleges Receives Wider Observance

REPORTS from over the Church indicate that the Quarterly Emphasis on Church Schools and Colleges, provided by the 1930 General Conference (see *Discipline* Par. 461, subhead 3), is steadily being more generally observed. Many Conference Executive Secretaries are throwing the weight of their influence behind it, and pastors and local church boards of Christian Education are more and more coming to give the Fifth Sunday Emphasis a regular place in their church calendars.

Preceding the fifth Sunday in January, Rev. R. G. Lord, Executive Secretary of the North Mississippi Conference, distributed to local church workers throughout his Conference a well-arranged Sunday school worship program which had been prepared by Miss Virginia Thomas of Grenada College; and for use in the worship service of the Sunday school in First Methodist Church, Vernon, Tex., Dr. W. M. Pearce, the pastor, worked out an excellent adaptation of the program carried in the *Church School Magazine*.

Newsy Odds and Ends

MAUD M. TURPIN

NATIONAL INTEREST in polls of the "ten most beautiful words," conducted recently by writers of national reputation, and begun by Wilford Funk, of New York City, resulted in a similar poll conducted by students of Textile Industrial Institute (Spartanburg, S. C.). Leaders in the Textile poll were: mother, love, home, peace, father, sleep, yes, solitude, moonlight, and whisper, in the order named.

* * *

THE LIST OF CANDIDATES for degrees at Southwestern University (Georgetown, Tex.) shows an increase over last year, according to Miss Pearl A. Neas, registrar, who reports 72 candidates for June and August degrees. There are 42 candidates for B.A. degrees, and one for an M.A. degree in June; while in August 23 expect to receive B.A.'s, one a B.S., and one an M.A.

* * *

A SERIES OF RADIO LECTURES by members of the faculty of Centenary College (Shreveport, La.) have been broadcast from 9:00 to 9:15 P.M. each Monday, Wednesday, and Friday recently, over station KWKH. Monday programs deal with the general field of languages and literature; Wednesday programs with the social sciences, followed by a musical program; and Friday lectures deal with economics, business, or science.

* * *

WITH BISHOP FRANCIS J. MCCONNELL as the lecturer, the Fonden lectures delivered March 12-15 at Southern Methodist University (Dallas, Tex.) were of unusual interest, according to President C. C.

Seleman. "Christianity and Coercion" was the general theme of the six lectures given in McFarlin Memorial Auditorium, and the auditorium was crowded for the entire series, which dealt with new emphasis on genuine Christian methods.

* * *

SEVENTEEN STATES and three foreign countries are represented in the enrolment of the Duke University School of Religion (Durham, N. C.), which this year numbers approximately 150 for the second semester, as compared with 25 for the second semester of the opening school year in 1926-27. It is estimated that 40 will receive the degree of Bachelor of Divinity in June.

* * *

GREENSBORO COLLEGE WEEK (Greensboro, N. C.) was devoted to emphasis on the past history of the college, the service it has rendered, dreams for its future, and the ideals it strives to instil in the minds and hearts of its student body. During the week speeches were made at regular chapel service by representatives of the various classes.

* * *

SEVENTEEN STUDENTS of Scarritt College for Christian Workers (Nashville, Tenn.), members of the class of '33, were consecrated at the March meeting of the Woman's Missionary Council to life service in home and foreign fields.

* * *

LAGRANGE COLLEGE GLEE CLUB (Lagrange, Ga.) is widely and favorably known throughout the state and is in demand for numerous concerts and programs sponsored by

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church organizations. Their entertainments are said to be of high order.

* * *

IN LINE WITH THE ENLARGED program under way at Young Harris College (Young Harris, Ga.), that institution has purchased valuable property consisting of 18 acres of land, a dwelling, and a fine orchard. A three-acre tract adjacent to the college will be used as an athletic field.

* * *

THE WHITWORTH WHISTLE is the official organ of Whitworth College (Brookhaven, Miss.) affiliated with Millsaps College (Jackson, Miss.).

* * *

THE TWO RANDOLPH-MACON academies, one at Bedford and the other at Front Royal, Va., will be consolidated at the close of the present term at Front Royal.

* * *

EMORY UNIVERSITY (Atlanta, Ga.) students and faculty members have contributed \$500 to endow beds in Huchow, China, general hospital, of which Dr. Fred Manget, of class of '06 M, is superintendent. Because of present favorable exchange value of American money in China, the amount will endow eight beds for a full year.

Hendrix Receives Generous Gift

PRESIDENT J. H. REYNOLDS announces that the General Education Board of New York has made a gift of \$78,000 to Hendrix College for the purpose of erecting a woman's dormitory. Immediate steps will be taken to raise \$22,000 and to finish the building before the fall opening. The dormitory will be north of the new Science Building. This gift is significant in that it is further rec-

ognition of the standing of the college and the plans of our Church in this state.—*Arkansas Methodist*.

Southern's Bonded Debt Lifted

HARRIS G. SIMS

DR. LUDD M. SPIVEY, President of Southern College, Lakeland, Fla., has just succeeded in moving an economic mountain because he had faith that the people of Polk County would not stand by and see a bonded debt obstruct the progress of Florida Methodism's forty-seven-year-old institution.

The bonded debt amounted to \$316,000. Dr. Spivey arranged with the bondholders to retire the bonds for \$79,000. A county-wide drive was launched March 20. Four weeks later the goal had been reached.

The Florida Conference contributed \$25,000, Lakeland raised \$44,000, and the other Polk County communities raised \$10,000. One Lakeland donor, whose name was withheld, gave \$10,000. Several other Lakelanders gave \$1,000 each.

Led by Dr. Spivey, seventy-five Lakeland men and women met at daily luncheons for three weeks to report their progress. Raising \$79,000 was a big task which many of the less optimistic said could not be done. But it was very definitely done, and Southern, for the first time in several years, will be free of its bonded debt as soon as negotiations for the retirement of the bonds have been completed.

The bonded debt represented an accumulation of obligations which Dr. Spivey found hanging over Southern when he became president eight years ago.

Now that the bond campaign has succeeded, Southern, is getting ready for a big summer school and a big year during 1933-34.

Space for Liquor Advertisements to Be Sought in College Publications

AN ADVERTISEMENT said to have been run by a collegiate advertising agency in "Brewery Industry" of November 19, 1932, has been widely commented upon by the religious Press of the nation and has doubtless served to place college authorities and student editors on their guard. Concerning the ad *The Religious Telescope* has the following to say:

The advertisers, who seemed to be making a specialty of corrupting youth, particularly college youth, were offering their services to the brewing industries in their effort to create a lucrative market in case the beer business is legalized.

The advertisement indicates the heartless devilishness of both the advertiser and the brewery business, and incidentally makes some very damaging admissions—damaging to the wet cause, provided anything as rotten as the wet cause is susceptible to damage. The service offered is first of all to get beer propaganda into college publications, and here we find its first admission, as follows:

"There must be a campaign of education," this with the view to "restoring temperate drinking among the youth of the land," and also to "restore beer to its former popularity."

What about those wet claims that youth were drinking more under prohibition than ever before, particularly in the colleges? Now the admission is that drinking among youth must be restored and also the popularity of beer. What has become of the popularity of beer? Was it overthrown by prohibition? Evidently it was, and now the beer-ites must proceed to restore what prohibition destroyed. They will

sometimes tell the truth when they are off their guard.

But the advertisement was meant for wet readers, and so it proceeds to make its confession still stronger. "Before prohibition, beer was regarded as a concomitant of a college career," says the wet ad, but, My! how different from the persistent propaganda that the country has been fed up on during this prohibition period! We thought that the popularity of drinking came from prohibition!

But read further: "Not one-tenth of one per cent of the youth in college know what really good American beer tastes like. . . . They will have to be educated." Whether we send our youth to college to be educated in beer drinking or not, that is the sort of education the beer promoters are interested in. And the confession is that there is not as much demand for beer as they have tried to make us believe.

Another gem from this rogues' bill of fare reads: "But beer can be restored to its former favor in colleges, which means the youth of the land."

Further on: "It should be a co-operative campaign to sell beer, to create a vigorous demand for good legal beer before it can be supplied to them, to make them avid for it. . . . Then when the law makes beer legal, the individual brewers can sell their particular products."

. . . . If only the better element of our American citizenry could discern the stark hypocrisy that is back of this whole wet clamor there would be such an uprising against it that neither beer nor any other alcoholic liquor would ever again get in gunshot of a legal standing in our country.

Church College Still Training Church Leaders

CERTAIN interesting findings relative to the college background and service classifications of local church leaders in the Methodist congregations of Alabama grew out of a recent survey of the Methodist Colleges of that state. The survey was a part of a thorough study being made of Methodism's program of higher education in that state by a joint commission from the two Conferences and was itself conducted by the Department of Schools and Colleges of the General Board of Christian Education. An excerpt from the Survey Report follows:

"Much has been said and written in the past concerning the work and services of Church colleges during earlier years. The survey staff was interested, however, in ascertaining the type of religious service which the Methodist Colleges of Alabama have rendered to the Church during more recent years. It was thought that by assembling information bearing upon this point it would be possible to measure with some degree of accuracy the effectiveness of the religious programs of the various schools. Accordingly, a questionnaire was sent to all pastors in the two Alabama Conferences and in so far as returns have been received they reflect, in very gratifying manner, the strong quality of religious work and influence emanating from the Methodist Colleges.

"A total of 959 individuals who have come out of college within the last ten years were reported upon, and the answers given in the returned questionnaires are tabulated below:

"Members of local church congregations attending our schools last ten years: Active, 262; inactive, 115; total, 377; per cent active, 69.5. Members of local church congrega-

tions attending schools of other churches: Active, 25; inactive, 27; total, 52; per cent active, 48.1. Members of local church congregations attending state or independent institutions: Active, 246; inactive, 284; total, 530; per cent active, 46.4.

"College background of pastors returning questionnaires:

"Pastors having no college training, 9; pastors from Birmingham-Southern or its predecessors, received training prior to 1923, 21; pastors from Birmingham-Southern or its predecessors, in college in 1923 or since, 9; pastors from other schools, received training prior to 1923, 12; pastors from other schools in college in 1923 or since, 1.

"It is to be regretted that more of the pastors addressed did not return the questionnaires thereby providing a more representative accumulation of figures.

"In spite of certain more or less vitiating conditions, however, it is believed that more than passing significance attaches to the returns set forth above. The percentages show, for example, that the church schools are leading by a large margin in the training of lay workers. It should be remarked, however, that a record of 69.5 per cent efficiency in what is or should be a field of specialization for the church college is not a record to stimulate supine contentment.

"The college-trained preachers, in the main, are products of Methodist schools, and Birmingham-Southern products are in the lead by a majority of three to one. Of the younger preachers, those who have come out of college within the last ten years, Birmingham-Southern products are leading by a ratio of nine to one."

Life Service Emphasis in Young People's Assemblies

AS EXPLAINED in an article on "Changed and Changing Conditions Affecting Life Service," appearing in the January CHRISTIAN EDUCATION MAGAZINE, it is neither possible nor practicable to use today the exact type of life service emphasis that has been used in the past. The Department of Schools and Colleges, therefore, to whom is committed the chief responsibility for Life Service work, is seeking, with limited personnel, mainly through the Young People's Assemblies, to lay, as best it may, the emphasis that conditions seem to warrant.

It is felt that the avenues of enlistment in vocational service must always be kept open to those young people who are genuinely called but that for the present the place of first importance should be given to guidance rather than to recruiting. Young persons of marked promise who feel an unmistakable call to full-time service should be given every encouragement to prepare themselves fully for the work and to plan to enter it. The Church will always need well-trained workers and persons who hold promise of outstanding leadership. Along with this, however, the times demand that a larger emphasis than heretofore be placed upon lay service and upon training for avocational leadership in religious work.

In short, it is thought that a quiet but constant program of guidance should supersede the more intensive campaigns of enlistment which have characterized life service efforts in the past. With this in mind the Department of Schools and Colleges has recently prepared for distribution to General Board visitors and to deans of Young People's Summer Assemblies a comprehensive mimeo-

graphed statement together with specific suggestions relating to the Life Service emphasis in the 1933 Assemblies.

Petition for Pedagogos

PRESIDENT GLENN FRANK

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O, LORD OF LEARNING and of learners, we are at best but blunderers in this Godlike business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we in our blundering mislead. We have been content to be merchants of dead yesterdays when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is when we should have been helping them to become creative co-operators in the making of the world as it is to be. . . .

From these sins of sloth may we be freed. . . .

May we be shepherds of the spirit as well as masters of the mind.

NON-FRATERNITY MEN led in first semester grades at Duke University (Durham, N. C.) with an average of 1.041 quality points per semester hour as compared with .982 quality points of the Greek letter men.

* * *

McMURRY COLLEGE (Abilene, Tex.) celebrated the twelfth anniversary of its founding recently with a successful barbecue.

Compensation

I rode the canyon's western rim
In the cool of breaking day
And searched the landscape gray and dim
For cattle gone astray.

The eastern sky was rose and blue
Its beauty held my eye.
Its glorious colors deeper grew;
Rich streamers climbed the sky.

The radiant sun burst forth full blown,
A climax to the scene;
Before my eyes there thus had grown
A matchless day serene.

All thoughts of ranch routine had fled,
The vision thrilled me through.
"Nowhere does there exist," I said,
"A more inspiring view."

I occupied the teacher's chair
As pupils came and went;
Some bright, some slow, some only fair
And some on mischief bent.

A staggering task it was to teach
Each how to use his mind;
Help each some new-found powers unleash
And broader visions find.

But watching eager spirits grow,
Forgot were labors mean;
They grew so gloriously that lo,
They excelled the canyon scene.

O rich young life of sterling worth,
With mind and spirit whole;
The grandest sight in all the earth
Is the growth of a human soul.

B. M. M.

A New Force in Asia

Among the rapid and bewildering changes going on in the Orient, not the least remarkable is the place being accorded to certain women. It forecasts the emancipation of their sex from an age-long bondage.

In Russia, largely oriental in spirit, the widow of Lenin wields a vast influence. The widow of Sun-Yat-Sen enjoys an equally unique place in the life of China. A position of importance is accorded to the one woman member of the all-India conference in London.

Alike in their new freedom, these women differ greatly in the use of

their power. Lenin's widow is known chiefly for her insistence that "religion is an opiate for the masses." On the contrary, the widow of Sun-Yat-Sen is not only a Christian, but she was a graduate of Wesleyan College, Macon, Ga., in the class of 1913. Her younger sisters also attended the same institution, and one of them is the wife of the recent president of China.

Thus the oldest chartered college for women in America, a typical small liberal arts college, expressing the ideals of woman in our own South, is reaching out notably to touch the life of women in the Orient.

To those who resent certain tendencies to stamp this country abroad as a nation of Shylocks and Babbitts the contributions of colleges like this is a source of pride.—*Selected.*

Centenary College of Louisiana Elects New President

PROF. PIERCE CLINE, for thirteen years a member of the faculty, has been elected President of Centenary College, Shreveport. Dr. W. Angie Smith for some months has carried the heavy responsibility of the presidency in connection with his pastorate of First Church, Shreveport.—*Christian Advocate.*

THE BIG BUSINESS of college annuals has lately been charted. Costs range from \$2,000 to \$35,000 per college, with a grand total of nearly \$2,500,000 per year for the country. In some printing circles a veritable racket has sprung up to prey on the inexperience of student editors. Those interested will do well to secure *Undergraduate Publications* from the American Council on Education, 744 Jackson Place, Washington, D. C.—*The Intercollegian.*

The Contribution of the Christian College to the Young Woman in the Present Crisis

[Continued from page 8]

other for study in higher institutions, and the promotion of correspondence between the school children of America and the children of European nations. Acquaintance brings understanding, and fellowship among the youth of different nations brings mutual respect and friendship.

The present crisis affords the opportunity of bringing to the college youth a renewed emphasis upon personal religion. Adversity is a better teacher of religion than prosperity. If students of human nature are correct in saying that learning is most easily effected when there is a deeply felt need, then college youth if aware of the dismay that confronts our wisest leaders in these times, may without great difficulty be guided into the way of the spiritual life. "Man's extremity is God's opportunity." "Where shall we turn in the hour of our need but to thee, O Lord."

"Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife
We hear thy voice, O Son of Man."

How the World Looks to a College Senior

[Continued from page 14]

will have two alternatives. One is to wait for an opportunity in that field, and the other is to turn to some other line of work. It has become almost an axiom among college seniors, and for that matter, among all other classes of people whose economic state is intolerable, that one must, in this matter of a position, take what one can get. Four years in a Liberal Arts college opens the door to many fields of endeavor,

and fortunate is the college senior who looks at the world, conscious of the possession of a well-trained mind and the ability to tackle not one but many jobs.

It is not possible for the college senior to solve these problems which arise when he looks at the future. Society has not been able to readjust its forces as yet; the American college is in somewhat of a quandary as to its best course, but the importance of such a rearrangement of conditions is essential and inevitable if the college graduate is to give to the world the service which he desires to give and for which he has prepared himself.

A Worthy Adventure

A LENTEN program of unusual significance was projected recently by Rev. H. H. Luetzow, able and resourceful pastor at Chillicothe, Mo. The program consisted of six Wednesday night church meetings at which an address by an outstanding church leader was the main feature. The speakers were as follows: Bishop A. Frank Smith, Bishop in charge of the Missouri Conferences, and Dean E. P. Puckett, Dr. M. E. Gaddis, Dr. B. E. Meland, Dr. I. C. Story, and Dr. R. R. Fleet, all of Central College. The addresses were of the highest order and dealt with vital themes in the field of religion and life. The attendance was most gratifying, ranging from 150 to 500. Speaking of the address on "Science and Religion," by Dr. R. R. Fleet, the pastor says, "When Dr. Fleet finished last night the congregation of 300, with over 100 young people by actual count, broke into spontaneous applause."

Mr. Luetzow and his people have done a piece of pioneering in the field of wisely relating college leadership to our local churches.

**Suggested Aims for Morris
Harvey College**

A COMMITTEE at Morris Harvey College, Barboursville, W. Va., has recently worked out a comprehensive and constructive statement of aims of the college which, through the kindness of the President, Mr. Leonard Riggelman, we are permitted to publish below:

Our general aim is to provide a situation, in which students living and participating for a period of four years may achieve high excellence in the art of living in modern society. Such an aim would include the following:

1. **EARNING A LIVING**—Obtaining the necessities and some of the luxuries of life by creative effort, and if successful in obtaining more than these, to return it wisely to society from which it was received.

2. **LEISURE TIME**—Devoting this time to complete physical and mental relaxation; to self-improvement of intellect, tastes, and conduct; to constructive meditation; to social service and ethical play and amusement.

3. **CITIZENSHIP**—The encouragement of high ideals for, and active participation in, the affairs of government; understanding and obeying social obligations to the community, and applying the golden rule to all personal relationships.

4. **HEALTH**—Gaining and maintaining personal health and physical efficiency, and obeying a social conscience in all community health relations.

5. **LEADERSHIP**—Creating desires for leadership that measures success by what it gives to society and not by what it receives.

6. **SCHOLARSHIP** — Maintaining high standards of learning, and stressing the importance of using

assimilated knowledge in constructive thinking.

7. **CHRISTIAN CHARACTER**—Inculcating the spirit of reverence, the desirability of ethical behavior, and inspiring the hope of achieving eminence in Christian living and culture.

If these aims are successfully achieved, forceful Christian character should result.

**College Day Observed by Many
Denominations**

IF THERE is a certain inspiration which comes from participation in an event of widespread interest and importance; if it thrills us to feel that we are able to have a part in a far-reaching movement, then such a thrill should be ours as we plan and observe College Day. For College Day is an occasion which oversteps denominational lines and in one form or another is found in no less than nine of the major denominations of America. (See CHRISTIAN EDUCATION MAGAZINE, May, 1931.)

Two instances of its use in other denominations have recently come to the editor's attention. While on a recent trip to South Texas he found the Southern Conference of the Methodist Episcopal Church making preparations for a College Day observance on March 26. The proceeds from an offering to be taken on that day were to go to Blinn College at Brenham, Tex., a school formerly owned and operated by that Conference but which was recently made a branch of Southwestern University, a school of our denomination at Georgetown, Tex., and is therefore now co-operatively controlled by the two Methodist groups in that area.

The other instance, in the United Brethren Church, is commented

upon by the *Religious Telescope* as follows:

"Next Sunday will be observed as education day throughout the Church. It will give opportunity to bring the work of our Church schools to the attention of our people, emphasize the need and importance of Christian education. Some churches will be in a position to command the services of representatives of our Church schools for the program of this day. College musical organizations have been active in such work and responsive to invitations, as well as officials and teachers in our Church schools. An alert pastor or church will profit by such advantages.

"Even if a regular program is not practicable, the occasion should have due recognition by an appropriate address by the pastor or some other person. It affords an opportunity to utilize the talent of any students or alumni of our schools who may be members of the congregation. There always is great advantage in featuring the special days and occasions designated in the Church calendar.

Feminine Lochinvar Comes Out of the West

RESPLENDENT in boots and spurs and astride a spirited pony, seventeen-year-old Elena Percy rode up to the gates of Louisiana State University at Baton Rouge, driving nine head of cattle before her. Like young Lochinvar, she came out of the West—West Feliciana Parish of Louisiana. Her errand was not matrimony, however, but education, and she proposed to trade the cattle for board and tuition.

The ladies' aid society in a small Minnesota town was determined that their preacher's daughter should go to college in spite of the depression. They arranged with the registrar of Hamline University to accept ninety dozen eggs as first payment on the young lady's expenses. Other consignments of eggs are to follow.

These are but two illustrations of the fact that the lack of money is not keeping some young people out of college. The courage of these young folks is matched by the wisdom of the college leaders in accepting farm produce in lieu of money.—*Epworth Herald*.

ANNOUNCEMENTS

College Day.....	June 4
Conference Lake Junaluska.....	August 13-15
Conference Mount Sequoyah.....	August 16-22

Young People's Leadership Conferences

Mount Sequoyah	July 13-25
Lake Junaluska.....	August 3-15

Leadership Schools

Mount Sequoyah, Fayetteville, Ark.....	July 27–August 10
Lake Junaluska, N. C.....	August 16-30

Schedule of Pastors' Schools for 1933

NAME	LOCATION	DATE	DEAN
Baltimore	Front Royal, Va.	June 19-30	Dr. H. H. Sherman, Front Royal, Va.
Florida	Lakeland, Fla.	May 23-June 3	Dr. Ira Barnett, P.O. Box 78, Lakeland, Fla.
Georgia	Macon, Ga.	May 29-June 9	Dr. Ed. F. Cook, Mulberry St. M. E. Ch., So., Macon, Ga.
Holston	Emory, Va.	Aug. 21-Sept. 1	Rev. F. B. Shelton, 505½ Cumberland Street, Bristol, Va.
Kentucky (Tri-State)	Winchester, Ky.	June 19-30	Rev. A. J. Walton, Barboursville, W. Va.
Missouri	Fayette, Mo.	June 6-16	Dr. W. M. Alexander, 810 Broadway, Nashville, Tenn.
North Carolina	Durham, N. C.	June 12-23	Dr. J. M. Ormond, Duke University, Durham, N. C.
Oklahoma	Epworth Church, Oklahoma City, Okla.	June 5-16	Dr. J. R. Abernathy, 18th and Douglass, Oklahoma City, Okla.
South Carolina	Columbia, S. C.	June 19-30	Rev. Welborne Summers, Acting Dean, Georgetown, S. C.
Tennessee	Franklin, Tenn.	June 19-30	Rev. D. E. Hinkle, 610 Woodland Street, Nashville, Tenn.
Texas-S. M. U.	Dallas, Tex.	June 19-30	Dr. R. W. Goodloe, S. M. U., Dallas, Tex.
Texas-South- western	Georgetown, Tex.	June 5-16	Dr. Edmund Heinsohn, Georgetown, Tex.

Conference-Wide Schools

Virginia	Lynchburg, Va.	June 19-24	Dr. William Archer Wright, 314 Methodist Bldg., Richmond, Va.
Arizona	Prescott, Ariz.	June 12-18	Rev. E. Clyde Smith, 834 Whitton Avenue, Phoenix, Ariz.

THESE SCHOOLS have provided strong courses and outstanding instructors and platform talent for their 1933 sessions. The indispensable service they have rendered in the past justifies our preachers in making any reasonable sacrifice that may be necessary to be in these schools this year when their need of inspiration, guidance, and help was never greater. For specific information concerning courses, expenses, etc., write the dean of the school in your area.

Pointed Paragraphs

"More knowledge of the purpose of the invisible God in this visible earth and of the laws to which human life is geared, and what that life is all about, and what comes next—that is the kind of religion that sometime must run through the colleges."—*Edward S. Martin in Harper's Magazine, April, 1921.*

* * *

"The work of a Christian college, of necessity, consists of two parts. First, the academic. In this connection, the standard of efficiency must be second to that of no other type of educational institution. The full approval of local and national accrediting agencies must be retained. . . .

Second, the Christian school, by virtue of its right to exist, must be obviously and positively Christian throughout. By precept and example, in theory and in practice, it must reaffirm and develop in the hearts of students such Christian tenets as that God is Father, but one who will not be mocked; that sin is sin, recognized as such by Christ, who lived and died in a fight against it; that man, in addition to other great characteristics, is primarily an immortal soul to be saved for this life and for eternity; that Christ is 'The Son of the living God,' and is Savior; and that truth, wherever and whenever it is discovered, is God's truth of which no one should have fear."—*From a speech delivered by Dr. A. C. Reid of Wake Forest College—Christian Education, December, 1932.*

* * *

"The policy must be one which will unite our Baptist people in spirit and in effort; otherwise, we subject ourselves to three imminent and fatal dangers: (1) That danger that each institution may become a nucleus around which its own constituency will rally and thus make the institution an end within itself, rather than a means to the larger ends of Kingdom service; (2) the danger of disintegration in the life and work of the denomination as a whole; (3) the danger of so discrediting our schools in the estimation of the best standardizing agencies and also in the eyes of individuals and groups that can give financial aid as to render all hope of recognition and help futile."—*From a speech delivered by Dr. A. C. Reid of Wake Forest College—Christian Education, December, 1932.*

* * *

It must be realized that the key to all Christian education is to be found in the personality of the individual.

"This Board also registers its conviction that the time has come for a careful and impartial review of its college, academy and seminary program. If we are carrying more than our financial system is able to provide for—trying to do more business than is justified by our capital outlay; if, by reason of this financial lack, we are failing in the holding of a high academic standard, are doing a poor job when we ought to be doing a good one; if we have too many institutions and it would be the part of wisdom to concentrate on fewer and, in consequence, better ones—then we ought to have the courage of our convictions and make preparations for consolidations or, possibly, eliminations, in the interest of a larger and more efficient program. It is not just, in view of the tremendously important issues involved, to continue with a half-sustained program."—*From report of the Reformed Church in America, by Dr. Willard Dayton Brown in Christian Education, December, 1932.*

* * *

"Every church college faces the problem of making religion a major academic discipline without destroying the essential disciplines traditionally represented by the liberal arts college. It must insist that the Bible, ethics, metaphysics, philosophy, the history and philosophy of religion, church history, the function of the church in modern society, and so on, are capable of being organized into a major academic discipline of as great value as any of the other recognized groups of knowledge."—*The Future of the Church College, by Walter Scott Athearn.*

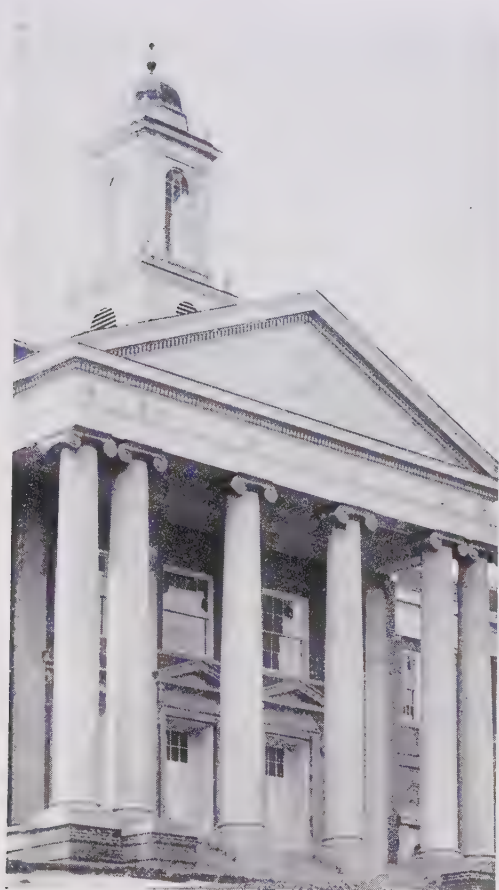
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"No student should be allowed to graduate from a Christian college without being prepared for intelligent lay service in the local church."—*Walter Scott Athearn.*

* * *

"Mankind during the World War, the years immediately following that struggle, and the years of the very recent past has been experiencing a most severe testing time. In this fateful period we have witnessed a vast process of exclusion in which confidence has been withdrawn from one after another of so-called foundations and pillars. More and more men are coming to look to Christ as the One who can meet adequately the deepest needs of the human heart and of the human race. This is leading on every hand to a fresh study of him, his program, and his resources."—*John R. Mott, The Intercollegian.*

Christian Education Magazine



ADMINISTRATION BUILDING
EMORY AND HENRY COLLEGE

SEPTEMBER, 1933

Christian Education Magazine

BOYD M. McKEOWN, Editor

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Number 5

Whither Bound?

WHILE driving along a hot shimmering highway in the West some years ago I saw far ahead of me a hitch-hiker vainly wagging his thumb at an approaching car. As that car passed him up he saw another approaching from the opposite direction and staggered across the road to beg a ride in it. When that car likewise had ignored his pantomimic appeal he saw me approaching, traveling in the same direction as the first car and he hurriedly staggered back to the middle of the highway and made the customary overtures to me. Glancing back I saw him strive to secure a ride in still another car that I had just met. He was clearly intoxicated and though he was anxious to be on the move he was not in the least concerned as to the direction in which he was to travel or as to the company with whom he was to make the trip. Moreover, needless to say, he had not more than a very hazy idea as to the destination he wanted to reach.

In his aimlessness this inebriated hitch-hiker was not entirely unlike some individuals and some institutions of the present day. Bewildered by wholly new and rapidly changing conditions and, in the case of some of them, crazed by speed without and greed within, they are anxious to be going somewhere, though it makes little difference where. For them motion is essential; progress is incidental.

For an illustration of this we have but to note the maddened zest with which state after state is voting to repeal the Eighteenth Amendment and to turn aimlessly back to the conditions of fifty years ago.

Amid these disturbing conditions our Christian Colleges have held their poise far better than most other institutions. For the most part, they have moved with the changing world and though moving, have not lost their balance. To borrow a figure from Kilpatrick, theirs, like a spinning top or a moving bicycle, has been a "moving equilibrium." Recent surveys of the colleges of our Church in certain areas, however, have revealed a need for further thinking on the part of leaders in some of our colleges along the line of objectives commensurate with the times. In the statements of aims and purposes under which some of our schools are working there is a noticeable lack of definiteness, of vitality and of practical relationship to everyday life and needs.

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In reality this economic crisis brings to the Christian College new responsibilities and new opportunities. It may open up to it a greatly enlarged field of service. Leaders of our nation are rapidly coming to a recognition of the validity of the principles for which the Christian College has always stood. The NRA is but a practical application of the principles of service and of sharing which the genuinely Christian College has always taught its students were fundamental. In other words, the NRA seeks the general dissemination and application of truths which have always been among the tenets of the Christian College.

It is therefore time for any of our colleges that have not recently done so to rethink their functions and programs and to restate in clear, concise, everyday language and in very concrete and specific terms, their objectives and aims. In such a statement it would seem that aims distinctive to the Christian College should be especially stressed. In some colleges this restating of aims in the light of present-day needs has been made a co-operative task in which representatives of the Board, the Administration, and the Faculty have all participated. In any event, a desire to obtain the best results would seem to dictate that the statement, when formulated, should receive indorsement of all connected in any way with the college. Furthermore, the endorsement of such a statement should be followed by the full commitment of all parties to co-operative efforts directed to the realization of the objectives.

By such procedure we may know definitely where we are going in terms of usefulness in the present crisis and with such a study and such a commitment as a foundation we may bend every effort toward the fulfillment of our mission. Out of such an experience will come an increasing assurance that our controlling purpose is sound, that our opportunities are more extensive than in the past and that the need for the distinctive services of the Christian College is greater than ever before. B. M. M.

To All Lovers of Youth

MIMS THORNBURGH WORKMAN

What Shall We Do with Our Thinking Youth?
Need we impose our own ideas upon them?

or

Dare we adventure with them into the Deeper Reality?
Think we to stifle their outgoings?

or

Can we share with them a burning for the highest?
Must we only work *for* them?

or

May we work *with* them in a commonwealth of creativeness?
What Shall We do with Our Thinking Youth?

Emory and Henry College

(Contributed)

A STRANGER'S REACTION

MR. T., a mechanical engineer and a graduate of one of the large eastern schools, whose home is in Pennsylvania and whose work takes him to all parts of the United States, called on the President of Emory and Henry College in the latter's office at Emory, Virginia, a few days ago, and his first statement, after the usual greetings, was: "My! but you have a beautiful campus and a wonderful setting for a college. Why don't you tell the world about it?" A few days later a graduate of Texas A. & M. College, who is now located in Southwest Virginia, was visiting the college and in the course of an interview with the President kept saying: "Why don't you tell the folks in Texas and in other Southern States just what you have here? People away from here have no idea of your advantages." So this message is intended to "tell the world" something of a good small college—an educational mother—loved and honored by the thousands who have tented under her banner through succeeding student generations for almost one hundred years.

WHAT THE STUDENTS SAY

"The thing I liked most about Emory and Henry was the pleasant democratic atmosphere. The boy who worked his way was as well thought of as the rich man's son. The personal interest of the teachers in their students was also pleasing to me." This is the statement

of a recent graduate who has, since leaving Emory and Henry, completed work for a graduate degree.

"Because Emory and Henry is a small college, there is a splendid opportunity for every boy and girl to know every student on the campus and to 'be at home' while away at college. The religious life is ex-



"The Shrine" at Emory and Henry—a view of the Tobias Smyth home in which was first discussed the establishment of a college at the present site. This discussion occurred in the Autumn of 1835.

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emplary; the social life is wholesome; the literary standards are high; and it is the college, in my opinion, for the boy or girl who wishes to climb to high peaks of achievements under the guidance of Christian leaders. It is also a college to which students of limited means, financially, may go without embarrassment." This is the statement of a recent graduate who is now a teacher in a strong Virginia

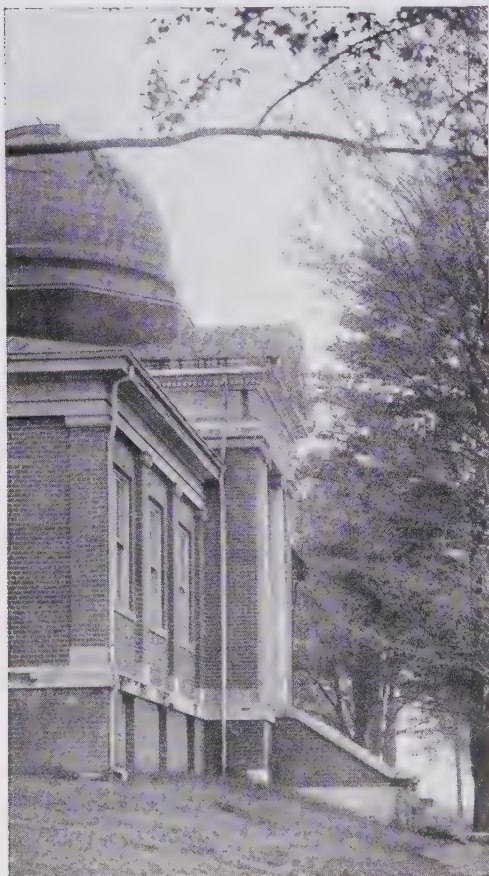
high school.

"I have always observed that in various intercollegiate contests, athletic and otherwise, the Emory and Henry teams play a clean game. To me, this speaks much for the college." This is the statement of a recent graduate, now a pastor in Holston Conference.

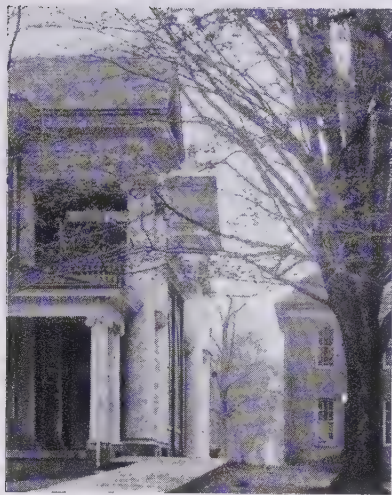
"A faculty worthy of a university in a small college situation; a strong Christian influence and atmosphere, and a location favorable to real scholarship." This is the statement of a first honor graduate, who later completed his theological degree at Emory University with high honor, and is now a pastor in one of our Western Conferences.

"It is a small college with a family-life atmosphere. The faculty is unusually efficient. Emory and Henry combines scholastic training with enough of religious activity to give one a well-rounded education." This is the statement of a graduate and outstanding athletic star who is now a practicing physician.

"Emory and Henry affords faculty contacts for undergraduates far surpassing those of large institutions; in fact, it compares favorably in this respect with graduate schools where such contact is an academic necessity. It is small enough to afford the students more than a recognition knowledge of each other, yet large enough to afford an acquaintance with many different personality types." This is the statement of a recent graduate who has completed his Ph.D. degree in one of the best mid-western



OBSERVATORY



SCENE ON EMORY AND HENRY
CAMPUS

universities.

"Emory and Henry's policy is based on the idea and desire to build character rather than turn out human machines all conforming to a particular pattern conceived in the 'mind' of the faculty." This is the statement of an alumnus now a member of the Holston Conference.

"There was more good psychology in Dr. Orr's Bible classes than in any course I had at Emory. He helped me to want to be somebody." The statement of a recent graduate, now principal of a good Virginia high school.

LOCATION AND HISTORY

Emory and Henry is located in Washington County, Virginia—said to be the first county in the United States named for the Father of our country. The village of Emory, in which the college is located, is on the Norfolk and Western Railway, twenty-five miles east of Bristol, Va.-Tenn. The setting is in the midst of the carpeted blue grass hills for which Southwest Virginia

is noted. The campus, comprising in all some sixty acres, has an abundance of luxurious shade trees. There is also a nine-hole golf course on the main section of the campus, and on the eastern end of the college property is located the athletic field with floodlights for night football and seating capacity for some four thousand spectators.

The college was founded by the Holston Conference of the Methodist Episcopal Church, through its agent, Rev. Creed Fulton, in the year 1836. It has been in continuous operation since its founding with the exception of the four years of the War between the States, when it was used as a hospital. The cornerstone of the main building was laid with Masonic ceremonies on Friday, September 30, 1836. Plans are being made for the celebration of the One Hundredth Anniversary in 1936.

THE FACULTY

Emory and Henry has been especially fortunate in always maintaining a high scholastic standard. Unlike many colleges in this section which began as elementary schools—sometimes headed by the pioneer village school master—Emory and Henry has had well trained college men for its faculty throughout her long history. The first faculty was composed of graduates of Wesleyan College, now Wesleyan University, at Middletown, Conn. They organized the curriculum on a college level, and a high academic standard has been maintained ever since.

Among the men who have directed the work of the institution as president there are found eight ministers and four laymen, who, in the order of service, are as follows: Rev. Charles Collins, Rev. E. E. Wiley, Dr. John L. Buchanan, Rev. David Sullins, Bishop E. E. Hoss,



GYMNASIUM

Dr. T. W. Jordan, Dr. R. W. Jones, Bishop James Atkins, Bishop R. G. Waterhouse, Rev. C. C. Weaver, Rev. J. Stewart French, and Dr. J. N. Hillman, the incumbent.

In the faculty there is one member who came to Emory and Henry forty years ago; another who has been connected with the college since 1886, and the present Dean has been a member of the faculty since 1913. The entire teaching force has been in service at Emory and Henry from five to forty years, and represent a continuity of ideals which is very helpful. Every head of a department has a Doctor's degree or its equivalent, with only one in the equivalent class.

EMORY AND HENRY IN CHURCH AND STATE

Forty per cent of the membership of Holston Conference, within the bounds of which the school is located, is made up of Emory and Henry men. Four Bishops of the Methodist Episcopal Church, South, namely, Hoss, Atkins, Waterhouse, and Lambuth, were Emory and Henry men. In the realm of State, several presidents of State Supreme Courts, members of the U. S. Con-

gress—both in the House and Senate—and Governors of States are among the former students of this unique, small mountain college. It is interesting perhaps to say that the Democratic nominee for Governor of Virginia at this time is an Emory and Henry graduate of the class of 1894, and in Virginia the nomination is equivalent to election, so that we may say that the next Governor of Virginia will be Hon. George C. Peery, a graduate of Emory and Henry College, Ex-Congressman from the Ninth Virginia District, and Chairman of the State Corporation Commission, from which position he has resigned to become the Governor of his native State.

THE PHYSICAL PLANT

Emory and Henry has two dormitories for men; two for women; a handsome and commodious administration building; a physics and observatory building; and a comparatively new and modern gymnasium equipped with swimming pool, basket ball court, and apparatus to meet other athletic needs. The college has a central heating plant; has its own water supply from a

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The College and the Modern Business World

PAUL M. BROWN

[A radio address delivered recently by a leading Louisiana banker. In sending us the manuscript Prof. Robert R. Ewerz, of Centenary College, says: "Christian education has for a long time been conceived by some to bear little relationship to the affairs of business life. Here is a hard fisted business man who sees in the progress of the liberal arts colleges the possibility of solving the intricate problems of our complex age."—EDITOR.]

THE modern world of business needs the college. It needs men and women of highly trained minds to solve the economic problems that grow more complex every day. It needs men and women of highly trained minds to solve the problems that grow out of the swiftly changing theories of government. It needs trained men and women with high moral characters who can rebuild the confidence upon which business can safely be transacted.

Future historians who attempt to record the story of the first half of the twentieth century will have a difficult task. The story has been comparatively simple up to the year 1900. Nations isolated by natural barriers worked out their various problems with little interference from outside sources. Social and economic laws were allowed to operate only in prescribed limits. Because these laws were observed only in part, their full significance was realized only by a few highly theoretical minds. Between theoretical knowledge and practical application there lies a wide gulf that the world has been able to bridge only after serious conflict. Indeed the practical world has always been slow to follow its thinkers. It fol-

lows but afar off, and the deeper the thinking the farther off has been the following.

Since the beginning of the century changes have come in rapid succession, industrial revolutions, a mechanized age, mass production, radio communication, rapid and more rapid transportation. But a few years separate the covered wagon from the transcontinental dawn-to-dusk airplane.

Within the experience of the most of us our entire social order has been revolutionized. Nations no longer live unto themselves. The murder of an unimportant personage in a minor state of Europe kindles a flame which because of our mutual interdependence sets the whole world ablaze. A strike in the textile mills of Manchester is felt by the Southern cotton farmer no matter how small or isolated he may be. A rain in the Texas Panhandle is recorded in the Wall Street Market in a few seconds. The yield of the Australian wheat fields determines in large measure the cost of the world's bread.

All too often this fabric of interdependence which makes an economic unit of the whole world is lost sight of by the leaders of the nations. Their eyes can see only those things which are immediately discernible. Nationalism is highly desirable in the development of love of one's country, or patriotism. Yet nationalism improperly understood and fostered has meant destruction to nations and to civilizations which have often been founded on individual nations. Nationalism unguided by idealism runs to haughtiness, to greed and to a self-centered existence. These qualities we would not tolerate in an individual. They

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are just as intolerable in the life of a nation.

Good will is much sought after in the business world. The individual cherishes his standing in and value to his community. Large corporations pay millions of dollars in advertising to build up a nation-wide reputation. Balance sheets very often carry large amounts on their asset side in an attempt to show the value of an intangible. After the deflation of the past few years, about all that many concerns have left is good will. We recognize its great value in the narrow circle of national life. Broadly speaking America and the other nations of the world are merchants. The prosperity and happiness of their peoples depend on international trade. Yet America and all other nations have considered as valueless the good will of the world. Their policies of narrow nationalism have played havoc with their international trade. Such policies are suicidal. They have brought to their own people economic suffering and actual want. True they were not intended to be self-destructive, but that fact has not made them any the less so.

Economically we are at the dawn of a new day. Our problems are new. The world of business stands anxiously at sea. It wants to start somewhere, but it knows not whither to move nor how. Gone in the deluge are the lighthouses which once charted the path. Pilots once regarded as trustworthy leaders have proven either false or failures.

To whom shall we look for guidance? In the years of experience back of us, there have been evolved certain systems of laws, certain rules of procedure, certain fundamental principles. True, errors have crept in and made a wreckage of the whole scheme. Shall we discard the fundamental truths because

of the errors? Who will separate the wheat from the chaff?

The world of business needs trained minds today, minds that are trained to choose between true and false principles, minds that are free from vicious practices of the past and that are open to the truth that the future may disclose. The simple business of yesterday has given place today to a complex world-wide system. The small business leader of yesterday will be hopelessly lost in the new game he will face tomorrow. The larger opportunity carries a relatively larger responsibility. The trained business leader will in large measure overcome the economic ills of which all society suffers today.

The world must look to its colleges for such trained minds.

Therefore, the college of today will do well to study the needs of the business world. Only after a clear realization of its responsibility can the college successfully fill the place it should. Its methods must not grow obsolete. Its program must look to the future. Only as it serves will it survive.

The problems of the business world today are not only economic. When the trained minds of tomorrow undertake the solution of economic problems, they will meet another question just as difficult. Reference is made to the changing ideas as to the true function of government.

Early Americans setting up a government for their country drew from a wealth of experience acquired by Greece and Rome and the later European nations. Those nations had slowly overthrown the idea that kings ruled by divine right. It was taking a long step to reach the conclusion that the people in reality were the source of all authority and that their interest and

not the interest of some particular family was of greatest importance. These ideas were born amid bloodshed and civil strife and have been established as fundamentally right. Yet the old system still retained their ardent followers and the principles of Democracy are still far from being universally accepted.

The authors of the American Constitution were college men thoroughly trained in the theories of government that had been evolved on the continent up to that time. Thomas Jefferson was a master of the Anglo-Saxon language and was familiar with the varied steps that led up to the *Magna Carta* and with the principles outlined in the great document. They were prepared for the task of writing the most liberal theories into the body of law with which a new nation was to be guided. In a way it was an experiment but it was founded upon sound principles. They succeeded, but those who think that American Democracy has had a path of roses to trace have not correctly read their country's history. Democracy is still an experiment and it is even now undergoing great changes that it might more nearly meet the needs of the world today.

If ideas of government are changing in America today, those words cannot begin to describe the condition current in Europe. Europe has become the laboratory for every governmental experiment that the mind of men can devise. Socialism, communism, social democracy, sovietism, fascism, and every other "ism" are being tried in an effort to find some system that will work. And it must appear that the most efficiently governed country in Europe has a Dictator.

We retain the name of Democracy in America. Its original forms long since have vanished. How can gov-

ernment be defined today? In its simpler form it only affected the political life of the people. It exercised police powers and cared for the national debt.

A shoemaker in New England found that he was being undersold by the European shoemaker. He sought protection from his government and secured a protective tariff which is nothing short of a subsidy at the expense of the rest of the country. A road was needed and the government was asked to furnish it. Railroads were wanted and every conceivable concession was demanded of the government.

The government was rapidly getting into business, but business had not the slightest objection. Then came the Parcel Post, the Interstate Commerce Commission, Federal labor laws, the Federal Reserve system and all the regulatory agencies affecting almost every line of activity known to business. The last few weeks have witnessed the evolution at Washington of a titanic plan by which the Federal Government can, and probably will, draft the entire system of American business and operate it to the best interest of all the people. Call it what you will, it appears to be the twin of Socialism.

Capital complains of Government in business, but when ten millions of Americans have no employment, it is because capital has failed. The great manufacturer complains of Government in business, but he did not object to that same government protecting him by higher and higher protective tariffs.

All business may complain of governmental regulation, but Government is in business apparently to stay, and the wise business man will make his plans accordingly. How far will these new theories of government extend? No one

knows. This one thing is sure: The man who knows most, who best appreciates and best understands current history of government as it affects his business, will be most likely to succeed. The business world needs men with such training and vision to lead it back to a surer pathway. The business world needs a trained electorate today in order that government may continue to be of and by the people. In efficiency and in strength our government cannot rise above the average of its source—our voting population.

If the theories of government upon which American life is now founded finally emerge triumphant, it will be when the average elector learns enough about his government to cast his vote intelligently. The future of Democracy then depends upon education, not of the few but of the masses, and there will be required for this task all the capacities of every institution of higher education that the country is able to support.

If we were asked to define such education, we would probably do well to go back to the Greek philosopher who taught that knowledge of self was knowledge in its highest form. "Know Thyself" was the theme of his whole teaching, and it was reflected in the remarkable intelligence in the Grecian life of generations which followed him. *Gnothi seauton* (know thyself) can still be read carved in the arch that adorned the temple of learning at Athens and is even more deeply engraved in the story of that brilliant age. It is still the highest folly to fool one's self. Our own generation in its self-conceit bears conclusive testimony to its folly.

American business needs and will support its colleges, but at the same time it will require that the type of education be constructive and not

destructive. It will require that those institutions be builders of character. Nothing in recent years has so shocked America and the rest of the world as the revelations of lack of character in some of its recognized leaders. Men who headed great institutions and industries were thought to be above reproach. Their word was a pledge of faith. They had the confidence of the nation and upon such confidence was built our credit structure. Then came the cataclysm. The mask was torn away. Their real characters were revealed and they were seen to be wolves in sheep's clothing.

A very large percentage of business is based upon credit—or upon confidence. A terrible shock to that confidence has paralyzed the business of the whole world and turned profits into losses.

Business needs a renewal of confidence. Therefore, its leaders should be men of sterling character. It will require that colleges turn out men and women with education reinforced by moral character.

Education without such a balance wheel is dangerous. German "Kultur" recognized only the "right of might." Moral forces are still and always will be the most powerful influences in the world. They are eternal. The time for moral training is when the mind is plastic, and any system of education that lacks moral tone is sadly incomplete. This is the field of the church college. It has no other excuse for being. It should never lose sight of its high purpose.

The modern business world then needs the college. It needs trained minds to solve its economic problems. It needs trained minds to solve its political problems. It needs trained men and women of high moral character upon which a new faith can be founded.

Genius of Christian Education Expressed by Millsaps Graduate

MILLSAPS COLLEGE NEWS SERVICE

STRIKING to the heart of true educational principles, wherein the "realization that there is more to life than mere monetary gain" is a mark of the educated man, Harvey T. Newell, Jr., life president of the class of 1933 of Millsaps College, presented at the alumni banquet of that institution last commencement a comprehensive yet terse statement of the experiences of his class, and their hopes for "service and fellowship, reliability and dependability in a world where nothing material is secure as long as graft and dishonesty are so widespread."

The short address, made at the celebrations of the hundredth anniversary of the birth of the founder of the college, Major R. W. Millsaps, typified the spirit of Millsaps College and of Christian education.

Mr. Newell's address follows:

"Tomorrow we of the Class of '33 will graduate from the college we have come to respect and admire. At the closing exercises each of us will receive a diploma, certifying that we have completed a college education—that we have successfully met the routine number of classes; that we have passed the required number of courses; that we have participated in the usual variety of activities.

"But that diploma will be worthless; its contents will be meaningless, if our college days have meant no more to us than the mere acquisition of a degree. It is true that we go to college to 'fill the mind with learning for future use,' but we should attend our institutions of higher learning for a purpose much greater than to secure mere factual knowledge. If we have broadened so that we can think clearly for our-

selves, so that we can see both sides of every question, so that we are able to meet without fear the multiplicity of problems that confront us; if we have learned the meaning of culture, of good citizenship, and of self-sacrifice; if we have learned to serve and let others take the credit for what we do; if we have been taught to appreciate true Christian fellowship; if we have learned the real meaning and significance of reliability and dependability—if we have accomplished these things, then regardless of the number and kind of facts we have learned, we have the right to graduate from a college such as Millsaps.

"In many ways, ours is an unusual class. While we have been in college, we have seen the whole world torn asunder economically. We have watched startling and often shocking changes taking place. We have come to realize that nothing material is secure as long as there is graft and corruption, dishonesty and lust so widespread.

"But we do not feel that we have been seriously handicapped. Rather we have benefitted, for we go out from college with the full realization of what we are going into. We have learned to appreciate the established social and moral values, and we have already experienced more than did the college graduate of flush times, the disappointments and disillusionments which must of necessity accompany an economic upset. Best of all, we have come to the realization that there is more to life than mere monetary gain, and that we can be ambitious without striving to become millionaires.

"We are glad that we are able to

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The Actual and Potential Value of College Students to the Cause of Christ

MARVIN HURLEY*

REPLYING to a request from the dean of men asking them what they would say to freshmen just entering college and passing through the initial experiences of freshmen week, thirty-two graduates of Ohio Wesleyan University recently mentioned several things but made few references specifically to religion. This does not mean that these young graduates had no thoughts about religion, but it does mean that religion has not assumed very definite form in their minds and consequently cannot play the part it should in their thinking and in their outlook on life. What is true at Ohio Wesleyan is no doubt pretty generally true of American college students. Because their religious ideas are not very definite, the actual value of college students to the cause of Christ does not approach their potential value as religious leaders.

Such a condition may be attributed to a number of causes. It is due in part to the sheer youth of college students, who at best are callow and inexperienced. We are tempted to expect too much of them. The age in which we are living no doubt has its influence on college students. Furthermore, young people in college are making the transition into young manhood and womanhood, and they are called upon to make many decisions during these years. Perhaps the greatest factor leading to indifference to things religious is that there is so little religious content in the background of the thinking of college students.

The work of college students to whom religion is really vital is valu-

able to the cause of Christ. Some of the most important religious work which they carry on is that done among the students themselves. Working through campus Christian associations and through the young people's departments of the local churches, student religious leaders are exercising a strong influence for good. Although it is impossible to measure the results, the personal work of students is important. We may be tempted to minimize the influence of student religious leaders because the results of their efforts cannot be determined at once. The value lies not so much in the actual benefits observable while the students are in school, but in the germination in later life of ideas implanted in the impressionable minds during student days.

A part of the campus religious program is carried out at retreats, usually held soon after the opening of the school year, at which student leaders meet and exchange religious ideas. Freshmen retreats and discussion groups are held in order that first-year students may have the help of upperclassmen in working out some of their personal and religious problems. Last year at Syracuse University more than 400 freshmen were enrolled in such discussion groups. The abruptness of the change from the home environment to the campus creates many problems among first-year students, and the work of upperclassmen in these retreats and discussion groups is valuable. Students who are thus contacted may be dissatisfied with the church now and may receive the

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advice with seeming indifference. A few years later, as their intellectual development and environment become more stabilized, they may find that the church meets their needs.

It is impossible to measure the intangible values of the influence of student religious leaders in their daily activities around the campus. The examples they set for the younger students are influential and valuable.

Through their work with local church groups in the college town, students meet and exchange ideas with young religious leaders from other localities. They obtain ideas in church work from the set-up in the church with which they work while in school. Thus students who return home for the vacation are in a position to be of great service in their home churches by giving them the benefits of their experiences during the school year. This may be more of a potential value than an actual value, as too many students interpret vacation to mean a period of rest from all work, including religious work.

For those students whose education is really a training for the abundant life, an education of the whole man, Christian service assumes a broader aspect as the students progress from one college year to another. They come to a realization that man does not live by bread alone, but that he lives by love, by beauty, by truth, by worship, and through it all by the discovery of a spiritual meaning of life. This well-rounded development of the student gives him a deeper insight into the problems of life and more ability to interpret these problems to his fellow-students.

A further value of college students to the cause of Christ may be explained by an actual example. Last year representatives of thirty-

three different nations met in Pasadena, California, to discuss questions of world-wide importance. Those who attended this meeting were all young people, most of them college students, and they were called together by Ray Cromley, a twenty-two-year-old college boy, who developed the idea for this World Council of Youth. Following the Olympic Games, these young people of many nations came together for a ten-day conference to discuss questions of international fellowship, understanding, co-operation, and leadership. In the four commissions—on economics, education, religion and philosophy, and international politics—into which the council was divided, each delegate presented his nation's leading issues.

In such work as this lies one of the greatest potential values of college students to the cause of Christ. If enough students can be enlisted in world fellowship forums, and the principles of international co-operation can be instilled in the minds of youth, the future may see a much better understanding between nations than we have been able to secure in the present generation when the need for such understanding is felt so keenly. Cromley's council, which was the outgrowth of three other conferences on a smaller scale, had no intention of making the world over. It merely sought the knowledge that is power.

"If we can awaken the dormant intelligence of the people of all lands and set them to thinking, we feel we have accomplished our end," was the way Cromley put it. "Our means are several. First, we want to get the different nationalities together in friendly conference. Then we want them to express their beliefs to each other. Out of this will inevitably come discussion. In the exchange of ideas, new opinions will be

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formed and some sort of solution to common difficulties, we hope, will be attained."

Another example of the influence of youth in promoting international understanding is the World's Student Christian Federation, formed in 1905, which became the organized center of much student activity. With its 30 constituent national and international units and its membership of more than 200,000, this federation became a vital factor in giving intelligent direction to undergraduate interest in world affairs.

Thus we find students working together for the cause of Christ on the campus, in state and national conferences and assemblies, and in groups of young people from many nations. The potentialities of college students in religious work are great, and it remains for a challenging religious program to develop these into actualities.

Whitworth on World Fair Program

ON September 23, Whitworth College at "A Century of Progress Exposition," Chicago, will stage her Jubilee Pageant, "A Century of Progress in the Higher Education of Women." This pageant will be a big feature of Mississippi Day at the Exposition. If you are there by all means go around to the Court of the States and see this magnificent exhibit written by one of our own good women, Mrs. Janie Drake Cooper, and staged by our own Mississippi girls.

Of course we are anxious for this pageant to be a success. It will "let the world know" something about Mississippi's share in the higher education of women, and it will indicate something of the share our church has had in that vast and noble enterprise.

This pageant will be staged again at the time of the Mississippi Annual Conference session in November.

It is easy to forget or become too familiar with the great facts of our own history and the achievements of our leaders in the field of Christian education. This pageant will serve as a reminder.—*New Orleans Christian Advocate*.

Go to College

Do not shirk your responsibility. Go to college. The church college is America's foremost training agency for Christian leadership. Even during "Hard Times" prospective leaders cannot afford to stay out of college.

College education is an investment. You invest quantities of time, energy, and money. In return you expect qualities of character. It pays to select carefully the school in which you will make important life investments.

A college course does not guarantee your success. The right sort of college does guarantee the best possible opportunity for you to prepare for success.

Character is not an accident. It is the result of certain influences brought to bear upon a growing life. Compare the wealth of Christian influences in an openly Christian school, with the meagerness of such influences in a school which cannot or does not care to be definitely Christian.

Our church colleges have grown out of the ardent devotion of our religious leaders. Before a single campus had a laboratory, or a gymnasium, or even an administration hall, God was established as the center of every United Brethren college.—*Religious Telescope* (organ of United Brethren Church).

Was It Just Another Educational Conference?

W. M. ALEXANDER

[Report of the "Educational Conference"—Lake Junaluska, N. C.—August 13-15, 1933.]

IT is true that *other* educational conferences have been held—many of them, in fact. But this conference coming at this time of economic and social confusion, and being sponsored by the General Board of Christian Education under the general theme, "The Mission of Methodism in the Present Crisis," proved to be of unusual significance. It was the avowed aim of those who arranged the program to bring our preachers, our colleges, and our local churches seriously face to face with their responsibility in the field of Christian leadership at the present time.

Recognizing the necessity for economy, only leaders of our own denomination were invited to have a part in the program, and they rendered this service gladly and without honorarium. From the opening sermon by Bishop E. D. Mouzon on Sunday morning to the closing address by Dr. Costen J. Harrell on Tuesday evening, the program was carried through upon an exceptionally high level. Every speaker had made definite and careful preparation. Following is a list of those appearing on the program and the subjects presented by them:

Address: Opening of the Conference, Dr. W. F. Quillian.

Sermon: "The Church and the Kingdom of God," Bishop E. D. Mouzon.

Sermon: "The Church College in the Present Situation," Dr. W. D. Agnew.

Address: "The Effect of Materialistic Philosophy on Personality,"

Dr. W. P. King.

Address: "The Effect of the Social and Economic Crisis on the Church," Dr. W. T. Watkins.

Address: "The Significance of Christian Education in the Present Crisis," Dr. Harvie Branscomb.

Address: "Methodism and Our Social Problems," Dr. H. W. Cox.

Address: "Historic Methodism," Dr. Gilbert T. Rowe.

Address: "The Ministry Needed for the Present Crisis," Dr. Ed. F. Cook.

Address: "Moral and Spiritual Values in the Present Crisis," Dr. W. A. Stanbury.

Address: "Contemporary Literature, Pagan or Christian," Dr. H. N. Snyder.

Address: "The Future of the Church-Related College," Dr. W. P. Few.

Address: "The Church of Tomorrow," Dr. Costen J. Harrell.

Discussion Conferences:

1. "World Conditions Today," Dr. Ed. F. Cook.

2. "The Crisis and Moral Standards," Dr. W. P. King.

3. "Our Schools and Colleges," Dr. W. M. Alexander.

4. "Christian Education and the Local Church," Dr. J. Q. Schisler.

5. "Publications of the General Board of Christian Education," Dr. C. A. Bowen.

Could the papers and addresses delivered by this group be published in book form they would make a most valuable addition to any religious leader's library.

There was a *deeper* current running through the Conference that should not be overlooked. While even the casual listener could not have escaped the general message

of the program, the more thoughtful of them were strongly impressed by the constant stressing of the function which religion should have in normal life and of the service which it can and should now render in our present world crisis. The Findings Committee wisely said, "The Church must undertake a Church-wide program of education in the problem of Christian living in contemporary society. Through the 17,000 local churches all our people must be reached. . . . The leadership and direction of such a program will have to come primarily from the colleges of the Church."

It was primarily a "speaking" conference. No large place had been made in the program for the discussion of the specific problems and programs of our local churches and colleges. These two interests of the Church, together with our literature, did receive attention, however, though it was felt by some that should conferences of this kind be held in the future larger provision should be made in the program for their consideration. It seemed to be almost the unanimous judgment of those in attendance that other conferences of a similar nature should be held in the future—perhaps annually.

Genius of Christian Education Expressed by Millsaps Graduate

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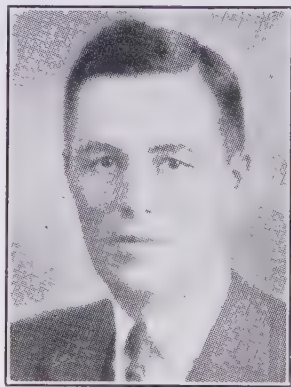
say truthfully that we are free from the bigotry, the cynicism, and the attitude of scorn, contempt, and doubt which has too frequently typified the graduates of American colleges. We are graduating in a spirit of humility, fully aware of our incapacities. We ask no more of our college careers than to send us away from Alma Mater as men and women with high purposes,

noble ideals, and worthy aspirations."

Emory and Henry College

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large spring on the campus; secures its light and power from a nearby hydroelectric plant; and has a suf-



J. N. HILMAN

ficient number of professors' homes and other buildings on the campus to aggregate a total of twenty-one buildings in its physical plant.

RELIGIOUS CREED

The ideals of the college are contained in an excerpt from the Constitution of the college which was adopted in 1837. Two articles in that original document have never been changed and read as follows:

"Special care shall be taken to form and foster in the minds of the students, by every proper means, a pure attachment to our republican institutions and the sacred rights of conscience, as guaranteed by our National Constitution.

"As to morals and religion the purest morality ought to be instilled into the minds of scholars so that on their entrance into active life they may, from inclination and

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Student Recognition Sunday in College Situations

THE resumption of life and activity which generally follows the oppressive heat of summer and accompanies the return of early autumn is nowhere more marked and more certain than upon the college campus and in the college community generally. Nowhere is it more looked forward to or given more recognition when it arrives in the person of an army of college students intent upon the eagerly anticipated experiences of the new school year.

In accordance with time honored customs the college seeks to welcome old students back for further study and annually takes increasing notice of freshmen in its efforts to make them feel that they are a part of the institution. Social affairs, committees, addresses at Assembly or at the formal opening, and messages in the school paper from officials of the college all combine to extend to students due recognition from the college. The community and its various business interests are likewise quick to take notice of the newly arrived students. In many college towns the business men shower the students with minor courtesies and their advertising both in newspapers and in show windows suddenly takes on a tone which is very clearly designed to appeal to the collegiate mind. The newspapers in at least one college town in Southern Methodism are accustomed each year shortly after the opening of school to run one or more editorials designed to express the welcome of the town to the students and to help them in getting started in the college year.

Along with other agencies the local church in the college community has sought to extend its wel-

come to the students and to press upon them an invitation to avail themselves of the services it has to offer. Some churches, naturally have done more along this line than others; many have succeeded nobly. In these trying times, however, when college students probably need local church connections more than they have for many years, perhaps more than ever before, might it not be appropriate that our respective local churches take stock of the effectiveness of their efforts toward reaching and serving the college youth for whom they are responsible. Particularly might they not weigh the significance of first impressions in student programs and the importance of our local churches according students due recognition at the beginning of the school year.

Many of our local churches in college situations have made use of social affairs for college students, some of them providing informal teas and other get-acquainted gatherings, especially for the few lonely days while work is getting started. Many of our churches also have made personal contacts with numerous students, a means the effectiveness of which can scarcely be overestimated, while most churches have made service opportunities available to a greater or smaller number of college students. Other churches, while regularly relying upon social gatherings for students and upon personal contacts and invitations, have relied upon them only to pave the way for an impressive recognition service at the church on a Sunday early in the school year.

The report reaches us of one church that magnified this student recognition occasion in an effective and profitable manner. Some days

prior to the opening of school, at a meeting of the pastors, Sunday school superintendents, teachers of college classes, and other religious workers with college students in all churches endeavoring to serve the campus, the question was frankly raised as to the best approach to student work for the coming year. Full discussion followed and many helpful suggestions were exchanged. At later meetings of the various denominational groups the approaches and the programs for the first part of the school year were planned in detail. As the plan was applied in our church, written invitations went to the new students and other efforts were exerted to have as large an attendance as possible at the morning services on the first Sunday after school opened. In the Young People's Department of the Sunday school addresses of welcome were brought to the students by the President of the Young People's Division and by the Chairman of the Board of Stewards of the church. Careful attention was given to the placement of the students in classes and throughout the hour a continued attempt was made to make the students feel at home and to induce them to feel that in the Young People's organization was a place for each of them.

At the eleven o'clock service students received a warm greeting from the pastor and a special effort was made, after previous cultivation, to secure the church membership, or at least the affiliate membership, of as many students as possible. At such a service one year 160 students were received into that church, three of them on profession of faith.

Prior to the Young People's Evening Meeting a fellowship supper at the church attracted a large number of students and provided a happy opportunity to promote acquaint-

tance and understanding between the town and college groups.

The results of these special recognition features as reported by the church were wholesome indeed and were carried over into the program of the year, tending to be reflected in student interest and loyalty for many months thereafter.

B. M. M.

Emory and Henry College

[Continued from page 16]

habit, evince benevolence toward their fellow-creatures and love of truth, sobriety, and industry. Therefore, every teacher in the college, employed for whatever branches, shall also promote, so far as depends upon him, the moral and religious education of the students."

Lastly, Emory and Henry enjoys the most nearly ideal climatic conditions of which this writer has any knowledge. In such a beautiful setting; with an ideal climate; with a student group of about four hundred pure Anglo-Saxon boys and girls—homogeneous in type; and with a freedom from the distractions of the average city, students find Emory and Henry a good place in which to learn to "live," as well as in which to make preparation for earning an honorable livelihood. The College aspires continually to make good the sentiment of its almost century old motto—"*Macte Virtute.*"

TWENTY-SIX MILLSAPS STUDENTS have been rewarded for their study at college by receiving appointments as student assistants to aid in taking book reports, grading papers and in other work in the departments of the college to which they have been assigned. In return for their services, the assistants receive a stipend to aid in meeting their college expenses.

The Significance of the Small Liberal Arts College

LILLIAN CROWELL

[Valedictory address, Southern College, Lakeland, Fla., Commencement, 1933.—EDITOR.]

To teach men to think, and thus to set free in the world of thought and conduct" — thus President Angell of Yale University defines the dominant purpose of the liberal college. John Dewey takes us a step further when he says—"There is no education when ideas and knowledge are not translated into emotion, interest, and volition."

A small Eastern college for men sent out a questionnaire to its graduates to discover what they considered the worth-while elements in their college education. More than a thousand out of eighteen hundred living graduates responded. 98.5 per cent of them are employed. 800 of them have remained in the same type of business or profession since leaving college. 40 per cent of those in business hold executive positions. Considerable stability here. Their answers showed that they place on the credit side of their college experiences broad intellectual interests, ability to reason and analyze facts, solid and sane foundations in religion and morality, ability to express and communicate thought, and interest in and appreciation of beautiful things. The college has given them ability to get along with others, co-ordination, poise, self-reliance, self-confidence, ideal friendships.

In our time the liberal college has generally directed its interest to objectives in which intellect and culture and character predominate. A good liberal education is highly valuable to any man regardless of the vocation he follows. We are seeing that the men who are doing really

great tasks today are not always men of narrow specializations or even of specific training for that particular work. Even in those professions where specialized training is necessary, there is developing a new appreciation for a liberal arts foundation. . . .

The college of liberal arts is supremely interested in creating not only connoisseurs, but artists—artists trying to attain the fine art of living. The highest product of the college is human personality. Recognizing that the greatest change must come from within the student, the cultural college emphasizes good rather than goods, values rather than prices, reality rather than appearances, human beings rather than automatons. For example, it teaches that a good, helpful citizen is of more value to a community than is a wealthy, detached man. It teaches one to think and reason, rather than to act mechanically. The business of the college is to grow persons. The only way to grow persons is in the presence of other persons. One does not grow in proportion to the *number* of persons around him, although the number may prove important in this way—sometimes it may be a case of the more persons the less growth.

It must be granted at once that a small college can stand in closer relation to the individual student's inner life than the average large university can, quite hope to do. One must see, too, that this relation is greatly to be desired. We modern people love the sound of the word "big." We pride ourselves upon the fact that we belong to the "biggest" country in the world and possess the "biggest" navy and grow the "big-

gest" oranges and potatoes, and we love to live in cities of "millions" of inhabitants.

A citizen of ancient Greece, could he have heard us talk, would not have known what we meant. "Moderation in all things" was the ideal of his life and mere bulk did not impress him at all. This moderation influenced the life of the Greeks from the day of their birth to the hour of their death. It made them build small but perfect temples. The largest of the Greek cities counted fewer inhabitants than a large modern village, and, in large measure, each Greek knew every other person in his community. It was a complete world which covered no more than a few acres of rocky land. Don't you see how these surroundings must have influenced a man in everything he did and said and thought? The people of Babylon and Assyria and Egypt had been part of a vast mob. They had been lost in the multitude.

The Greek never ceased to be part of a little town where everybody knew every one else. He felt that his intelligent neighbors were watching him. Whatever he did, whether he wrote plays or made statues out of marble or composed songs, he remembered that his efforts were going to be judged by all the citizens of his home town, who knew about such things. This knowledge forced him to strive after perfection. In this hard school the Greeks learned to excel in many things. They created new forms of government and new forms of literature and new ideals in art which we have never been able to surpass. And then in the fourth century before our era, Alexander the Great captured Greece, and decided that he must bestow the benefits of the true Greek genius upon all mankind. He took it away from the little cities

and the little villages and tried to establish it in the great metropolises of his newly acquired empire. But the Greeks' genius waned, and they became cheap artisans, content with second-rate work. Removed from the small, intimate groups, the old Greek spirit died. So it is that ideals and ambitions which are encouraged to flourish and grow in the small college may be in danger of being stifled and lost in the larger institution. . . .

Colleges have been judged by endowment, equipment, faculty personnel, admission requirements and various other criteria. But undoubtedly the most reliable measure, as in most enterprises, is the quality of the product. The *Who's Who in America* lists nearly 29,000 men and women, and gives, in most instances, their academic backgrounds. Considering the actual numbers of representatives of the several colleges, one would naturally expect that the largest universities would stand at the head of the list. But this is not the case. Six institutions of less than 1,000 enrolment are among the highest twenty, and one-third of the highest sixty have the smaller enrolment. . . .

The small college may, by virtue of its smallness, be the ideal Alma Mater, knowing her children not as a regimented host, but one by one. The small college has a unique opportunity in impressing a noble code of manners upon a generation in need of it. Deeper than this is the sense for right conduct in all human relations. The real teachers of the social code of right conduct are those who seldom talk about it but whose lives are true examples. In the small college great professors have done this and the small college tries to find and to hold those persons capable of wielding a large and constructive influence.

From the Yearbook

ALL readers of CHRISTIAN EDUCATION MAGAZINE have received and probably have perused with more or less thoroughness the 1933 Yearbook of the General Board of Christian Education. The July MAGAZINE, in fact, was utilized for Yearbook purposes and carried reports, statistical information, and the minutes of the 1933 meeting of the General Board. Among the statistical tables is to be found a tabulation of data gathered from reports of the colleges and an interesting exercise is provided by a comparison of these data with those set forth in similar tables in the Yearbook of two years ago. Such a comparison reveals that, while the colleges in common with other institutions have paid toll to the depression, they have met their difficulties at least reasonably well and, as compared with the figures published in 1931, are today in relatively good condition.

That the total number of educational institutions of the church has been reduced by five during the two-year period is not to be wondered at, especially since depression influences bending in that direction have been augmented by a growing and well supported sentiment for combining and reducing the number of existing educational institutions. The need seems to be for fewer and stronger schools, that is for a preservation of only the more strategically located of our present institutions. There has further been a growing conviction that the time has come for the church to retire from the field of high school education and to discontinue its various academies. In view of these facts an analysis of apparent losses is not disturbing. The eliminated institutions were mostly of academy rank, five schools of this grade having

passed entirely out of the picture. The number of universities remains the same while senior colleges show a decrease of two and junior colleges an increase of three. Lest this lead to some incorrect inferences concerning the relative strength and importance of schools of various types it should be remarked that the junior college, located as it is, midway between the academy and the senior college, forms a natural and convenient stepping-stone, not to say a stopping place, both for ambitious academies and for declining senior colleges. The three additions to the ranks of junior colleges of our church consisted of one academy whose rank was raised and two senior colleges whose rank was lowered. It should be further stated that two of the junior colleges listed in the 1933 table are now in process of merging into one institution and that two others have ceased to exist and are here listed for the last time.

A reported decrease of six millions in college plant valuations is not surprising in the light of first, the smaller number of institutions included in the 1933 figures and, second, the deflation undergone by real estate values in general.

Endowments reported this year total somewhat less than \$43,000,000 and show a loss of approximately \$350,000. Indebtedness totals show a reduction of approximately \$375,000, nearly all types of schools having effected decreases in their total obligations.

Total enrolments show a loss of some 5,500 students during the two-year period. This, however, is not alarming since recently practically all schools have suffered annually larger and larger decreases in their enrolments. The loss in our schools is further augmented by the fact that there are five fewer schools included

in the count now than two years ago. Academies show a break of more than a thousand from the 1931 level of enrolment; junior colleges, due perhaps to the fact that three more schools are now included in that list, show an increase in total enrolment; senior colleges show a loss of approximately three thousand and the universities of approximately two thousand.

There are nearly one hundred fewer ministerial students enrolled in Southern Methodist educational institutions now than in 1931. Here again the most pronounced loss is in the academies while substantial increases are reported in numbers of young ministers attending both junior and senior colleges. A slight falling off is to be noted in ministerial enrolment at our universities. For a number of years the educational qualifications of ministerial candidates admitted to the various conferences has been showing a steady upward trend, and the fact that larger numbers of young preachers are to be found in our colleges today than in 1931 would seem to presage a continuation of this upward trend and an increasingly better trained ministry for the future.

B. M. M.

Correction

CHRISTIAN EDUCATION MAGAZINE regrets an error which crept into its columns recently and by way of correction is glad to give space to the following letter:

"In the last number of the MAGAZINE I note that you clipped a statement from the *Arkansas Methodist* which conveys the idea that the General Education Board gave the money for the new woman's building now in process of construction at Hendrix.

"This is an error. The General Education Board in 1929 made a conditional gift of \$150,000 to Hendrix College for a science building. In the construction of that building the College paid out of its own funds about \$130,000 and used \$72,000 from the General Education Board drawn against the contribution of the College. The plan was for the General Education Board later to pay back \$78,000 of this fund advanced by the College to the science building. They have just now done that, and their gift is distinctively for the science building and not for the woman's building. It is true that we are using the money which they repaid us in the construction of the woman's building, and that payment makes possible its construction. Though it is not true to the facts to credit the Board with having given us a woman's building.

"Sincerely yours,"

J. H. REYNOLDS, *President*.

INCREASED AND MORE ATTRACTIVE facilities for housing Millsaps (Jackson, Miss.) co-eds have been provided with the leasing for the 1933-34 session of the Patton apartments near the street entrance to the college. Mrs. Mary B. Stone, dean of the women at Millsaps, will have supervision of the dormitory which will accommodate 30 girls. Need of additional accommodations for the co-eds has been brought about largely through the organization of the Millsaps system of colleges in which Grenada College (Grenada, Miss.) and Whitworth College (Brookhaven, Miss.) have become junior colleges for girls who finish work toward a degree at Millsaps. All three colleges are owned and operated by the Mississippi and North Mississippi Methodist Conferences.

Our New Presidents

Pierce Cline, Centenary College of Louisiana

ELECTED in April of this year by the Board of Trustees of Centenary College, Professor Pierce Cline, head of the History Department, assumed his official duties as president of the famous old Methodist college on June 7 of this year.



PRES. PIERCE CLINE

Professor Cline succeeded the Reverend W. Angie Smith, Pastor of the First Methodist Church of Shreveport, who had been acting president of the college for the past year.

The new president is a native Georgian and has been active for many years in the affairs of the Methodist Church. In ascending to the presidency, Professor Cline is beginning his fourteenth year in the service of Centenary College. Behind President Cline is an illustrious academic career. He holds degrees from both Emory University of Atlanta, Georgia, and the University of Chicago. From the former school he obtained the degree of Bachelor of Philosophy and from the latter institution he obtained his Master's degree. It is the belief of all that Professor Cline will uphold the splendid traditions of Cente-

nary's past and at the same time move briskly in step with every desirable thing in these years of readjustment.

Dr. Theodore H. Jack, Randolph-Macon Woman's College

DR. T. H. JACK, newly elected President of Randolph - Macon Woman's College, brings to his new position a wide range of significant qualifications. Born and reared in Alabama, Dr. Jack received his Bachelor's degree from the State and his Master's degree in 1903. Later, he took a second Master's University of that State in 1902 from Harvard in 1908 and received his Ph.D. from the University of



DR. T. H. JACK

Chicago in 1915. Birmingham-Southern College honored him with an LL.D. degree in 1927.

Dr. Jack's entire career, both during his years of graduate study and since, has been in educational fields. He served as an instructor at Harvard and at the University of Chicago and his teaching experience also includes professional connections with the University of the South, old Southern University at

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New Staff Member of the General Board of Christian Education

W. M. ALEXANDER

ON SEPTEMBER 1, 1933, Dr. Harvey C. Brown, recently of the Woman's College of Alabama, will become Director of the Wesley Foundation and General Supervisor of Correspondence Schools in the Department of Schools and Colleges of the General Board of Christian Education.

Dr. Brown is a native of Alabama, and graduated from Birmingham-Southern College with the A.B. degree in 1917. In 1920 he received



DR. HARVEY C. BROWN

the B.D. degree from Emory University. For further graduate work he went to Drew University, from which institution he received the Th.M. degree in 1923, and the degree of Doctor of Theology in 1925. From 1920 to 1922 he served as pastor in the North Carolina Conference. In 1925 he was called to the directorship of the Wesley Foundation at the University of Tennessee, at Knoxville, which position he held until September 1, 1932. During the past year he had been head of the Department of Religion in the Woman's College of Alabama, at Montgomery. Dr. Brown comes to this posi-

tion unusually well prepared from both the standpoint of academic training and that of experience in our educational program and the program of the local church. He succeeds Dr. J. M. Culbreth, who was formerly the Director of the Wesley Foundation, but who resigned this position January 1 to re-enter the pastorate. Dr. Brown's responsibilities will be somewhat enlarged in the developing program of the Department of Schools and Colleges. In addition to the Wesley Foundation work, he will assume responsibility for giving general supervision to our correspondence schools for the training of conference undergraduates conducted in connection with our schools of Theology at Emory University, Atlanta, and at Southern Methodist University, Dallas.

The Teacher's Psalm

FREDRICK S. GOODRICH

THE Lord is my Teacher. I shall not want. He maketh me to learn in God's out-of-doors. He teacheth me by his written word. He instructeth my soul. He guideth me in the paths of true knowledge for his name's sake. Yea, when the day's task is done, and life's lessons have been learned, I will fear no evil, for thou wilt be with me, my Teacher and my Comforter still. Thou teachest even my enemies to become pupils of the Great Teacher. Thou leadest me gently from the known to the unknown, thou givest me satisfaction in my day's work. Surely goodness and mercy shall follow me all the days of my life, and I shall be a learner in the school of the Great Teacher forever.—*Florida Christian Advocate.*

THE DIVISION OF
The Wesley Foundation
HARVEY C. BROWN

**The Wesley Foundation, the
Church, and the College**

WHEN we refer to the Wesley Foundation work in the Methodist Episcopal Church, South, the reference is not to a distinct separate organization with its charters and buildings, but rather to a movement, whose genius is to envision the totality of the religious life of college and university students and properly relate that life, with its group consciousness and intellectual difficulties, to a normal church experience. Organized college religion may meet a definite need of the student while in an unnatural situation; but the fact that it is unnatural explains why it does not carry over into after life with the same degree of satisfaction as a local church-centered experience will do. Therefore, this Division conceives the mission of the Wesley Foundation to be the development of the closest possible college—local church relationship.

College religion has recently been under scrutiny. Methods of religious work with students were considered at a conference in Boston a few months ago. At this conference, Dr. Henry P. Van Dusen outlined the problem thus: "Religiously, college life is unique in its unnaturalness, its divorce from home and common life, its associations and intellectual difficulties. Students may be classed as loyal, half-hearted, and nominal churchmen, and as hostile to religion. Each agency now at work has its strength and its weakness. The local church represents normal religion, in its relation to history, com-

munity, and the whole life of the student; but geared as it is to middle age and average intelligence, it is not adapted to meet the students intellectual needs, and cuts across the unity of college life. The college Christian Association represents the normal religious life of college and Christian unity, and can specialize in winning the half-hearted or hostile; but it consists of one class, one age, one sex; has no contact with life's great experiences of birth, marriage, and death; and prepares badly for church relations in after life." And he goes on to say that "organized college religion succeeds better than a church in meeting the group consciousness and intellectual difficulties of students and giving them a foretaste of the church universal and better than the association in revealing the total religious life; but it is unnatural and tends to intellectual aridity and spiritual sterility."

Whether we believe Dr. Van Dusen has analyzed the problem or not, it is certain that he has touched some very important aspects of it. It is significant that the "findings" of this conference recommended that the "Church take its rightful place with the Christian Association and college chapel in an inclusive Christian movement."

In view of that analysis and our experience of the past decade with college students, we feel that our emphasis has been in the right direction. Since the General Conference of 1922 authorized the Board of Christian Education to set up a program of religious work with college

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students, the approach has been through the local church.

First, through the pulpit of the local church. Our program stresses the requirement of an authentic, interpretative, and persuasive voice in the pulpit of the college church.

Second, through the pastoral ministry of the local church. We desire to supplement the service of the college church by the employment of a specially trained worker to do pastoral service, counseling and teaching religion among college students.

Third, through the organizations of the local church. The student should be encouraged to identify himself with the purpose, the causes, and the processes of the congregation so thoroughly that he will ever afterward feel himself a necessary part of the life and activity of the church.

By theory and practice it has been demonstrated that the function of the Wesley Foundation is to bridge the distance between the church and the college student. So it shall certainly be one of the aims of this division to establish the relationships of this movement in the total scheme of Christian Education in our church; and to promote the establishment of the work of the Foundation in the schools and colleges of the South.

Joe Brown Love to Head Wesley Foundation

THIS Division of the Wesley Foundation is announcing the beginning of a new program at the University of Louisiana. It is in connection with the First Methodist Church, South, in Baton Rouge. Mr. Joe Brown Love is the Director. Mr. Love has had splendid training and an unusually wide experience in student work to qualify

him for the strategic place in the student life of Louisiana.

Many of our church and conference leaders were interested in initiating this new project which is to be connected with our church serving the University community. We predict a most successful outcome of this program for the reason that the church and all concerned recognize the college student as an important factor in their constituency and are making special preparations to meet his needs.

The Wesley Foundation Program at Fayetteville

ELIZABETH GODDARD

THE program of the Wesley Foundation at Central Methodist Church in Fayetteville, Arkansas, is sufficiently worthy to merit a good report. In the first place, the present pastor of the church is a young man. The students like him as a man and their attendance at the church services proves his popularity as a preacher. The fact that he teaches a class in the University gives him an invaluable contact with the university students. He makes himself quite accessible to students and creates the feeling that he is a vital part of the young group.

Fayetteville is especially fortunate in having as teachers of college students in the Sunday school two excellent professors from the University. The fact that the Dean of the College of Arts and Sciences in the University is the interested and interesting teacher of one of the classes gives this work an unusually close relationship with the University. When notice is given to all the Methodist students at the first of school to meet Dean Jones in the auditorium they all turn out *en*

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masse. Then, in this meeting, the program of the work of the young people in the church is outlined just as is the school work, and the pledges for their contribution for the entire year are made at this same time. In other words, students are accepted into the religious group at the same time that they are accepted into the University, and made to feel that this is to be a part of their university life.

In addition to the program for the Sunday services a mid-week activity which does much toward forming friendships among the group is a live organization called the Wesley Players. This dramatic organization serves as an outlet for abundant energy and gives everybody a chance to display any histrionic talent he may have. It also serves the useful purpose of supplying dramatic entertainment for various meetings in connection with the church activities.

The Wesley Foundation program in Fayetteville is not complete. It will be enlarged and intensified each year. It has a good start now.

Wesley Foundation on Berkeley Campus

HENDRIX TOWNSLEY

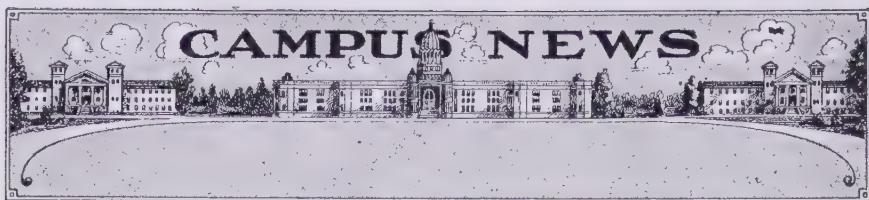
THE organization is in reality a Young People's Department specially adapted to the college campus. The student pastor, appointed as Wesley Foundation Secretary by the annual conference, acts as adult counselor of the department. It is, obviously, a college age group—taking all those out of high school. Our calendar year corresponds to the school year, as there is little or no activity during the summer. At the beginning of each semester, the council holds a retreat, planning

the program for the ensuing semester. This planning by the cabinet is characteristic of the year's work as we have no business sessions of the entire department, but simply delegate the business to the cabinet. This provides more specialized results with a saving of time on the part of the student.

The department activities consist of the Sunday morning and evening worship, at least one social event a month and the high light of the program, the Wednesday evening prayer meeting. With all due credit to the remainder of the program, this might be said to have been the feature last semester. This took the form of sharing, one with the other, of experiences during the week and proved surprisingly popular.

Southern College Edition of Florida Advocate

THE *Florida Advocate* of August 31, which has just come to our desk, is a Southern College Edition and gives over almost its entire content to a presentation of that institution. It is an interesting number with its front page carrying cuts and with editorials following under the captions, "I Am Southern College," "Why Southern?" and "Emotion and Religion." These set forth very attractively and adequately the spirit and aims of Southern College and something of the intellectual approach to a genuine religious experience. Items of college news and outlines of plans for athletic and other activities during the coming year, together with a presentation of the faculty and some comment upon high points in the Southern curriculum, occupy space on the following pages and help to round out a well balanced presentation of the college and its program.



MILLSAPS STUDENTS WIN COVETED HONORS

HIGH academic achievement was rewarded at Millsaps College with the announcement by President D. M. Key of the awarding of three scholarships for the 1933-34 session. Students winning the scholarships are Maurice Jones, Greenwood, Tribbett scholar; Harris Collins, Yazoo City, and Purser Sturgeon, Jackson, Trevelli scholars.

The Tribbett scholarship of \$200 won by Jones is the highest award the college bestows. The student winning this honor is expected to do certain work of an academic nature as outlined by the president. Jones, with a general average of 95 for the past year, has completed his sophomore work.

Harris Collins, whose average of 97 last year won for him the Bourgeois medal, undergraduate award, and Purser Sturgeon, with an average of 95, each receive \$120 from the Trevelli fund, a national foundation which has granted scholarships to five students at Millsaps College in the past four years. The Trevelli fund is confined to students entering the sophomore class. Both those students were freshmen last year.

These scholarships, says Dr. Key, are in addition to the reduction in tuition already gained by these and other high ranking students under the system of scaled tuition in operation at Millsaps. According to this plan those students with an average of "A" pay only a little more than half the tuition fee paid by the student with an average of 74 and below.

The Tribbett and Trevelli scholarships are granted only to the students who have done their work at Millsaps.

GREENSBORO LISTS TWO NEW AID FUNDS

Two new loan funds are available for students of Greensboro College (Greensboro, N. C.), according to the catalogue with announcements for the 1933-34 scholastic year, which names the Robertson-Crawford Memorial Loan Fund and the Susannah Wesley Bible Class Loan Fund as the two additions to Greensboro's loan list.

The Robertson-Crawford fund was established in 1933 by the Woman's Missionary Society of West Market Methodist Church in Greensboro, and from it the sum of \$400 is available annually, with a limit of \$100 to a single student for any one scholastic year.

The Susannah Wesley fund was established in 1924 by the Bettie Moseley Bible class of Centenary Church, Winston-Salem, N. C., and the original donation of \$100 increased annually to \$682.43 in 1931. In September, 1931, West End and Centenary churches were united, and the Louise Franklin Bible Class of West End merged with the Bettie Moseley Class to form the present Susannah Wesley Class, donors of the loan fund by that name. The fund now totals \$718.10.

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COTTON ENTERS EDUCATIONAL REALM

COTTON is king at Centenary College (Shreveport, La.), where students will again have the opportunity of bringing their tuition fees in a bale, instead of in a purse, according to President Pierce Cline. Last year an excess of 20 bales of cotton was accepted in lieu of tuition.

President Cline has announced that a price of one cent a pound above the Shreveport market price will be allowed, and expressed the hope that some students may be afforded the chance of a college education who otherwise would not be able to attend school this fall.

WEATHERFORD WEATHERS DEPRESSION

WEATHERFORD JUNIOR COLLEGE (Weatherford, Texas) has devised a practical and successful scheme for outwitting the depression through a co-operative system which permits men and women students to secure board and lodging at cost. The girls' dormitory, Couts' Hall, accommodates 32 students. Here is conducted a college course in Food Economics requiring two hours a week theory and regular work in the kitchen as a laboratory. Equal advantages are offered to men students about a mile from the college in a well appointed three-story building on a 13-acre campus. Not only are the students interested in the college credits given for satisfactory completion of the course, but as they must eat the food prepared in the laboratory and pay for the materials used, higher education, health, and economy have been co-ordinated in a worth-while way, and officers of the school heartily commend the co-operative plan enabling parents of moderate means to send their children to a Christian institution

where education at a low cost is obtainable.

CENTRAL COLLEGE CAMPUS BEAU- TIFICATION MOVEMENT

A YEAR'S beautification program has been planned for Central College (Fayette, Mo.) for the purpose of preserving trees and shrubs now growing on the campus and planting new trees, flowers, and shrubs, according to a new project in landscaping. The campus has been mapped with every building, tree, and shrub located, and with this plan as a basis, new planting will be made in accordance with principles of landscape gardening.

Each month the planting of certain shrubs or flowers will be featured. The new planting will be mostly trees and shrubs native to Missouri and these will serve as study material for classes in botany and natural science. An allied project will be the organization of a Garden Club to be composed of students interested in landscaping and horticulture. Club members will receive instruction in landscape gardening and cultivation of flowers and shrubs from experts in these fields.

MILLSAPS FOUNDER'S CENTENARY ATTRACTS WIDE ATTENTION

OUTSTANDING in the annals of Methodist institutions of learning was the centennial celebration of the 100th anniversary of the birth of Major Reuben Webster Millsaps, founder of Millsaps College (Jackson, Miss.). To the senior class of '33 was dedicated as a worthy goal the vision of the founder, who in his youth declared, "If God prospers me I will make it possible for every young man desiring a Christian education to get it within the borders of our state."

Not only all Mississippi, and all Southern Methodism was represented in honoring the event, but nationally known leaders from the higher callings participated in the speaking program and various state, independent, and church-controlled institutions of learning sent official greetings.

President D. M. Key and the faculty and student body were the recipient of congratulations upon the significant place Millsaps College occupies in the educational field on account of its achievements in scholarship and service.

HAS PECULIAR RECORD AT CENTRAL COLLEGE

Mrs. H. N. Ivy Was First Girl Enrolled Under Junior Year

MRS. HORACE N. IVY, daughter of Dr. and Mrs. T. Berry Smith, has had an interesting record in her connections with Central College. Entering the college in the days when there were few women students, Mrs. Ivy became the first lady of Central College in several ways.

Mrs. Ivy entered her academic work in 1897 in the preparatory department. In this she was the first girl to enter academic work under the junior year. She completed her preparatory work in 1899 and entered the regular college classes. In 1903 she received her Bachelor of Arts degree. The next year she took postgraduate work and received the Master of Arts degree.

Mrs. Ivy served one year as assistant librarian of the college and another as assistant in the English department, grading the papers of the freshman and sophomore classes. At one time when Dr. W. D. Baskett, professor of German, had the mumps she spent one week as acting professor of German. She was the first woman to be nominated as a member of the board of curators of

the college by the Alumni Association of the college.

Mrs. Ivy was the first daughter of a faculty member to have her diploma presented by her father. She was a charter member of the Zeta Sophian literary society. This society is now known as the Zeta Sigma society and still functions among the women students of the college.

Berry Ivy, son of Mrs. H. N. Ivy, was a student in Central College during the summer session. He and his mother spent the summer with Mrs. T. Berry Smith at her home in Fayette. The Ivys live in Meridian, Mississippi, where Dr. Ivy is superintendent of schools. Dr. Ivy received his A.B. degree from Central College in 1903.—*Central College Bulletin*.

Our New Presidents

[Continued from page 23]

Greensboro, Alabama, and with Emory University with which institution he has been associated since 1916.

Dr. Jack's administrative experience includes service as head master of the grammar school at Sewanee, Dean of the College of Liberal Arts, and later of the Graduate School at Emory. In 1929 he was elected Vice-President of Emory University in which capacity he served until 1933.

Dr. Jack is author of *Sectionalism and Party Politics in Alabama* and is a member of the American, Mississippi Valley, and Georgia Historical Associations. He is a member of Phi Beta Kappa and serves on their National Committee on Qualifications. From 1923-1926 he served as Secretary of the Association of Colleges and Secondary Schools of the Southern States and in 1926 and 1927 he served as President of that body.

Newsy Odds and Ends

MAUD M. TURPIN

"EARN WHILE LEARNING" remains the slogan at Millsaps College (Jackson, Miss.) now in its third year of operation of the scaled tuition plan, whereby students are entitled to sharp reduction of tuition by high scholastic standing. High school graduates this year for the first time will benefit by the plan, and students who make at least 25 per cent higher than the passing grade in their schools will be entitled to come within the lowest tuition charge.

* * *

REPAIRED AND RESTORED by alumni of Emory University (Atlanta, Ga.), the historic Methodist Church at Oxford, Ga., former site of Emory College and present home of Emory Junior College, was rededicated by Bishop Warren A. Candler, dean of the Methodist episcopate, former president of Emory. The "Old Emory" reunion attracted many celebrities, and in honor of the occasion, the bell which hung in the old church tower, again summoned worshippers as was its wont 92 years ago when it called first students to come from the Emory academy campus to church. Approximately 1,000 persons attended the celebration which formed a part of the commencement exercises of Emory University. Among the congregation were many Negroes who occupied the old gallery erected for the colored membership in slave days.

* * *

AN ORCHID to the Rev. B. D. Sipple, Missouri Conference minister who since 1893 has secured \$240,000 in bequests and annuities for Central College (Fayette, Mo.).

Dr. Sipple entered Central as a student in 1879.

* * *

DURING THE PAST SUMMER visitors from practically every state in the Union have made it convenient to call at Duke University campus (Durham, N. C.) on either Thursday or Sunday when Anton Brees, expert carrillonneur, gave regular performances on the Duke Carrillon in connection with the summer school program.

* * *

FORTY SELECTED and well-trained voices compose the "Southwestern Choir" (Southwestern University, Georgetown, Texas) which has become known among music lovers as the premier college choir of the state. The voices were chosen in an audition.

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THE CHEMISTRY DEPARTMENT of Greensboro College (Greensboro, N. C.) for the second time recently has attained the distinction of having results of research work conducted by its students published in the Journal of the American Chemical Society.

* * *

RECOGNITION OF THE SUCCESS of the "College Scrip Plan" operated by Centenary College (Shreveport, La.) was evidenced by a request from the Chase National Bank of New York City for three canceled specimens of the scrip that they might be included in an extensive collection of the world's medium of exchange conducted by this bank for its educational advantage to the public. This collection, said to be

Christian Education Magazine

one of the most famous in the world, contains 40,000 specimens and includes such monetary mediums as the "shekel" of ancient Israel and the silver "strater," a Greek medium of exchange dating back to 550 B.C. More than 4,500 certificates of Centenary Scrip are in circulation in Shreveport where they are accepted as cash by firms in that city.

* * *

A BRONZE BUST of Judge John S. Candler, class of 1880, was unveiled at alumni exercises of Emory University (Atlanta, Ga.) and has taken its place of honor along with the bronze likeness of the two other Candler brothers who with Judge Candler compose a triad of Emory's most famous Alumni and benefactors, namely, Bishop Warren A. Candler and the late Asa G. Candler.

* * *

THE THIRD ANNUAL CONFERENCE of Methodist young people of Missouri will be held at Central College, November 4, 5, according to the president, Dr. R. H. Ruff, who has invited young people of the local churches of the Methodist Episcopal Church, South, in Missouri to send at least two delegates. While attending the conference, delegates will be guests of students of Central College. The conference will open on Saturday morning, November 4, and continue through the Music Hour on Sunday afternoon.

* * *

CENTENARY COLLEGE offers six partial scholarships in piano for the 1933-34 session. Three of these scholarships are available to music degree students entering as freshmen this fall and are granted toward study with the head of the department. Three are available to any college student registering for the Bachelor of Arts Degree and are granted toward study with the as-

sistant instructors in the piano department.

Applicants for the first group of scholarships will be examined on September 18, and those applying for a scholarship in the latter group on September 20 at the music hall on Centenary campus.

THE MILLSAPS BAND, Millsaps College (Jackson, Miss.), received honorable mention at the inauguration of President Franklin D. Roosevelt, when it was described as one of the smartest outfits in the parade both in its marching and its music. Although less than two years old the band has made a fine record. It has prepared from memory more than twenty marches, including some by Sousa and other great march composers.

* * *

THIRTY GRADUATES of Centenary College (Shreveport, La.) have received recently life certificates to teach in Louisiana schools.

* * *

WOMEN OF THE CLASS OF '33, Duke University (Durham, N. C.), presented to the institution a new steel tower to hold the old Trinity College bell. The bell, which weighs six tons, was given to Trinity College in 1911 by the late Benjamin N. Duke. In its new location it will continue to sound out as it has in the past, the hours of classes and tidings of athletic victories. Inscribed on the bell are lines from the poem, "The Bells of Trinity," written by the Rev. Dr. Plato T. Durham, of the class of 1895.

* * *

WITH PRACTICALLY ALL of its professors retained, and offering 81 courses in a variety of fields, the summer school of Centenary College (Shreveport, La.) enrolled the largest student body in its history.

Pointed Paragraphs

We should use our education to foster culture. *The practical man may make money, but culture makes a life.* We should enrich and broaden experience.

Education makes for efficiency. Without knowledge we should be like men of past ages who lacked scientific understanding that makes modern life possible.

Education should be used to make a good living. The financial return for our work should be considered. An educated, nimble mind will do financially better than a dull, unenlightened mind.

We should think of the service our work renders to society. Education, which society largely pays for, is wasted if it does not build up society in some way. Education is wasted on a criminal. —*Christian Intelligencer.*

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"Skill acquired along one line of work or knowledge can easily be shifted into another line of work. Education sharpens the mind. It makes intelligent workmen."—*Selected.*

* * *

"If we use our education merely to pile up gold, we shall be at last like the men in King Solomon's Mines, who were surrounded by wealth, but were dying of starvation."—*Marsh.*

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"The passion for souls possessed by the fathers must be manifested in Christian education in the form of the passion to create Christian personalities."—*Christian Education, March, 1932.*

* * *

What should a college graduate in this modern age believe about God, Christ, the Bible, the church, prayer, immortality, sin, salvation, and other great religious concepts? The typical church college graduate returns home on the day of graduation as ignorant of these subjects as he was on the day of registration. The church which builds church colleges in the future will expect serious attention given to these vital themes.—*Spiritual Influences at a College, by Walter Scott Athearn.*

* * *

"If the alumni of a college are hopeful, optimistic, energetic in their efforts to improve personal and social life and to drive out the evils and afflictions and injustices of the social order; if they are constructive and aggressive in their efforts to ameliorate life and beautify it, we have another strong reason for classi-

fying that institution as genuinely Christian."—*W. A. Harper, Character Building in College (Abingdon).*

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"What use are we making of our religious education? Are we trying to put it into practice as we do secular education?"—*Selected.*

* * *

"We can see no adequate ground for insisting that our young people attend our own schools, and for soliciting prayer and financial support for these institutions unless they are meeting a need that is not met in non-church schools."—*From Editorial on "College Discipline" in Religious Telescope, December 3, 1932.*

* * *

"Secretary Wilbur has said that at the present time the choice for America lies between education and good roads. Good roads have the wider appeal, because they are obvious, simple, and something all can enjoy. The more common alternative offered is a choice between war and education. We can have battleships or we can have universities, but we cannot have both. Likewise, the less we spend for candy, cosmetics, or movies, the more we can spend for schools. If universities produce men careless of the interests of the common man, the kind which bind burdens grievous to be borne, which they do not themselves stretch out a little finger to lift, the public is likely to say, 'Give us the straightforwardness and bluntness of war rather than the subtleties and selfishness of the lawyer and scholar.'"—*From the Bulletin of the Association of American Colleges, November, 1932, "Specific Technique," by John H. MacCracken.*

* * *

God's greatest and most abiding work has well-nigh always been done through trained leadership. Again turning to our Bibles, we think of Moses, of Isaiah, of Daniel, and of Paul. In the history of the church the same thing appears when we recall the names of Augustine, of Aquinas, of Luther and Calvin and Knox and Edwards and Wesley—all of them educated men, according to the standards of the age in which they lived and all of them making such an impression upon the religious world that their influence continues till this day.—*The Leader, November 30, 1932.*

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"The formation of right ideals is the major task of education."—*By Georgia Harkness, "Studies in Religious Education" (Cokesbury).*

